THE

BRITISH CRITIC,

For FEBRUARY, 1802.

Discere a peritis, sequi optimos, nihil appetere jactatione, nihil ob formidinem recusare, simulque anxii et intenti agere. TACITUS.

Be it our office, to learn wisdom from the wise, to imitate the most excellent, to attempt nothing from vain glory, nor be deterred from any thing by cowardice, but zealously and strenuously to persist in our duty.

ART. I. *Munimenta Antiqua; or, Observations on Antient Castles: including Remarks on the whole Progress of Architecture, ecclesiastical as well as military, in Great Britain; and on the corresponding Changes in Manners, Laws, and Customs, tending both to illustrate modern History, and to illustrate many interesting Passages in various antient Classic Authors. By Edward King, Esq. Volume II.* Folio. 3l. 13s. 6d. Nicol. 1802.

WE must refer the reader to our 14th vol. p. 602, for our account of the first volume of this elaborate, learned, and truly important work. They who were delighted with the first, will, in our opinion, be still more interested and instructed by this second part. Mr. King will here be found in the regular and continued pursuit of his original plan, namely, the examination of the works of the Romans in this island. Perhaps it will not be too much to say, that his elucidation of them will be acknowledged to be more full, as well as more accurate, than any which have yet been attempted. Yet he

candidly avails himſelf of every preceding light which other antiquarian reſearches, prior to his own, may have thrown upon the ſubject, at the ſame time that he obviouſly corrects many important errors. This he has done, as we think, effectually, both by a more careful examination of the preciſe import of certain obſcure expreſſions in the writings of ancient authors, and of Herodotus in particular; and by a minute and diligent compariſon of the Roman works which are extant in this country, with others in different parts of the world. Nor is the learned author entitled to leſs commendation for the great pains which he has evidently taken to illuſtrate the domeſtic habits and manners of that extraordinary people.

In the firſt portion of this part of the work, Mr. King exhibits, as leading and preparatory ſpecimens, ſuch more diſtinguiſhed military works as are, beyond all power of diſpute, truly and originally Roman; diſcriminating ſuch parts of them as ſtill remain entire, from the ſubſequent additions and alterations made by the Saxons or the Normans.

In the next place the author gives a deſcription and account of ſome other military works, where the fortreſſes, being originally Britiſh, were afterwards improved, extended, and uſed by the Romans; preſerving, amidſt all theſe alterations, very nearly the external Britiſh form and figure. The firſt ſpecimen, p. 2, is Richborough, in Kent. In this place, the general reader will be obviouſly entertained and improved by ſome curious obſervations, which at the ſame time appear both full and ſatisfactory, on the particular mode of conſtruction of Roman walls. Mr. K. explains and accounts for their ornamental, alternate rows of tiles and ſtones, which were denominated θεμέλιοι.

"The ſeveral alternate rows, or courſes of ſtone and brick (here deſcribed) as appearing in this wall, were by the Greeks who lived in Roman times, called θεμέλιοι, or θεμέλια and are the kind of ornaments alluded to by Saint John, as being ſo highly beautiful, according to every ones apprehenſion, in his days; when in his emblematical repreſentation of the walls of the holy city, in the prophecy of the Revelations, he ſpeaks of ſuch being formed of precious ſtones. The word θεμέλια is, in our tranſlation of the paſſage, very improperly rendered, as far as relates to a conſiſtency with our modern ideas, *foundations*; inſtead of *courſes*: and this miſtranſlation occaſions much confuſion in the minds of moſt perſons who attempt to read the Prophets' ſublime deſcription.

"Nevertheleſs, the reaſon why theſe alternate rows of either brick or of ſmooth flat ſtones, were antiently called θεμέλιοι, or θεμέλια, *foundations* (though the word ſeems now ſo uncouth and miſapplicable, in our ears) is yet apparent enough. For whoever examines Roman walls attentively, will find, that moſt uſually the broader alternate rows

rows of rude ſtone, or flints, or rubble, and mortar, were evidently conſtructed merely by having the whole maſs flung careleſsly into a great *caiſſon*, or frame of wood, whoſe interior *breadth* was that of the wall; and whoſe *depth* was that of the ſpace between the alternate rows of bricks; and whoſe *length* was ſometimes more, ſometimes leſs, juſt as ſuited convenience: and that the parts thus reared, one at the end of another, on, and over each row of bricks, were united together afterwards merely by means of very ſmall looſe ſtones, and mortar, thrown into the narrow ſpace left at the ends between them. As therefore theſe *caiſſons* were removed up from one row of bricks, or ſmooth ſtones, to another ſuperior row, in conſtant repetition, according as the wall advanced in height, and were placed ſucceſſively upon every row; thoſe ſubſtantial rows of bricks regularly placed, might very well be called θεμέλιοι, or θεμέλια, or *foundations;* becauſe indeed *ſuch* they really were, the whole way up, to thoſe identical building frames." P. 9.

The author in the next place undertakes to explain, and indeed preciſely to aſcertain, the ſituation of the Decuman and Prætorian gates. An error of General Roy, who ſeems to have confounded theſe two gates, miſtaking the one for the other, is corrected in a very learned and elaborate note at p. 13. At p. 19, the particular form and dimenſions of the Roman Prætorium is ably inveſtigated, and the apparent ſingularity of the plan of the Sacellum endeavoured to be explained. The whole of the circumſtances of a great Roman ſtation is afterwards repreſented; and, in a ſubſequent part of the work, the reader will find the very mode of placing all the tents, and even the different ſtreets, and the very particular number which this ſtation would contain is preciſely pointed out. The author carefully compares the whole with the words of Polybius, and ſhows why the Prætorium was of the exact dimenſions which have here been traced out.

The following ſingularly curious account of a Roman antiquity, dug up in this ſtation, occurs at p. 21.

" In digging under all theſe foundations, to make theſe various diſcoveries, was found, at the bottom of all (and therefore plainly in a place where it muſt have been loſt, and buried *before the works were firſt begun*) a little bronze figure of a Roman ſoldier playing upon a pair of bag-pipes.

" This great curioſity was given me by my friend Mr. Boys, and is now in my poſſeſſion. And as it moſt clearly aſcertains, from the place and manner in which it was found, and the time when it muſt have been loſt, the uſe and exiſtence of this inſtrument among the Romans, on their firſt arrival in this iſland, I could not neglect to give a very exact repreſentation of it. Pl. 20, fig. 3, both in front, and on each ſide.

" It ſeems to have been part of the *Ephippia*, or horſe trappings, of ſome Roman knight; and to have been deſigned to be ſuſpended be-

fore the breaſt of the horſe; hung on by leather thongs, paſſing through the two cavities behind the pipe, and ſecured, at bottom, by another thong paſſing through a ſimilar cavity in the braſs-work, beneath the feet, which part is now broken off.

"The whole equipment of the figure is moſt curious, the preciſe form of the bag, and pipes, and the manner of holding and managing them; the helmet; the purſe, or *antient ſcrip*, and the Roman ſhort ſword or dagger, on the other; and the coat, and belt. And the whole is a proof, that the *bag-pipe* was originally no Scotch, but a Roman inſtrument; a fact that is alſo ſtrongly corroborated by the baſs-relievo at Rome mentioned by *Dr. Burney*; where a Grecian ſculptor has given in like manner a repreſentation of this inſtrument. It is not unlikely, that the Scotch borrowed the modern bag-pipe, from the old Roman double-pipe; as they did *the plaid*, and the mode of wearing it, from the Roman *toga*. However this may be, the diſcovery of ſuch a bronze, in ſuch a place, is a fact that ought not to be left unnoticed, on this occaſion. With the mention of this circumſtance, therefore, we will finiſh the deſcription of this antient and intereſting fortreſs, only juſt obſerving, at the ſame time, that a ſimilar little bronze figure was found on the outſide of the walls, and that other bronze figures have alſo been found here; particularly a figure of Mercury: and that a vaſt quantity of Roman coins, of ſuch kinds as might be expected in a camp, that is, of ſmall ones, of little value, have alſo been frequently dug up."

The next Roman ſtation which the learned author undertakes to inveſtigate is Portcheſter in Hampſhire; in the examination of which, the ſame plan is carefully purſued. After tracing out, and aſcertaining, what the original Roman Caſtrum preciſely and actually was, and how much of it remains; the form of the Roman towers; the alterations and additions which were ſeverally made, firſt by the Saxons, and afterwards by the Romans, are clearly deſignated and diſtinguiſhed. A full explanation of their ſeveral remains is added, with an ingenious compariſon of the particular differences in the modes of architecture.

Purſuing the ſame path, at p. 37, we find a diſquiſition of the ſtation at *Pevenſey*. This is demonſtrated to be a Roman work; and the irregularities of its plan accounted for and explained. This part of the work is very happily illuſtrated by ſome excellent plates, which exhibit a plan, both of the original Roman towers, and of thoſe which were afterwards added by the Normans. Mr. King enters into a circumſtantial detail and compariſon of the different kinds of ſtructures in thoſe different ages, and with remarks on ſome intereſting and ſingular circumſtances of hiſtory. He thus concludes.

"And as we have ſo great manifeſt indications, in its ſtill exiſting ruins, of Pevenſey Caſtle, having been originally a great *Roman Fortreſs*, ſo the very early mention which we find made of it in the records of

of hiſtory, prove unqueſtionably its exiſtence prior to the Norman times. For we are told, that *Duke Bertuld* gave it to the Abbey of *St. Denis*, in 952; and again, that *Swaune* landed here in 1049, when he carried off *Beorn*, and murdered him; Earl Godwin alſo, and his ſon, took it in the time of Edward the Confeſſor, and carried off many ſhips lying by it: and, on another occaſion, in the earlier part of his life, the ſame great Earl had made uſe of it, as a ſhelter and protection for himſelf, with a fleet under his command.

"In the neighbourhood of this caſtle, William the Conqueror landed; as is expreſsly marked in the Bayeux tapeſtry, which calls it Peveneſæ. And afterwards in the Norman times it was given by *Henry the firſt* to *Gilbert de Aquila*, whence, with the vaſt poſſeſſions annexed, this diſtinguiſhed portion of feudal property obtained the name of the *Honour of the Eagle*, and gave occaſion to many minute circumſtances of hiſtory, of importance at the time; but which now only ſerve to afford a proof of the frivolity and inſignificancy of all human greatneſs; no one being at preſent in the leaſt degree intereſted in them, and few having patience to read the detail of them.

"The ſea, which ſeems formerly to have come up pretty near to the walls, on the ſide where the *Prætorian* gate was placed, is now at the diſtance of near two miles;—having receded from this caſtle, as well as from ſo many other fortreſſes on our coaſts." P. 47.

From p. 47 to p. 51, ſeveral other Great Caſtra, and the more particular circumſtances attending them, together with whatever has appeared ſingularly curious in their remains, receive the author's attention. One remark here occurs, of too peculiar a nature to be omitted. That in the ſubſequent Chriſtian ages, in a great number of inſtances, pariſh-churches have been erected contiguous to the very poſitions in which the *Sacellum* of the Prætorium of each reſpective Caſtrum once ſtood; and the reader ſhould be admoniſhed, that the Table of Contents refers accurately to all the different Caſtra, in the order in which they are ſeverally mentioned. In the account of the great Caſtrum of Cheſterford, Mr. King takes occaſion to mention the great numbers of towers of wood which were frequently erected on the ramparts of Roman Caſtra, by the numerous train of carpenters and builders who regularly followed a Roman army. This fact is confirmed by the teſtimony of Joſephus, who was an eye-witneſs of this cuſtom, which, as a ſtranger, he beheld with ſurpriſe and admiration, and has detailed with great minuteneſs. His intereſting account has not, perhaps, received the attention which it deſerves. From this ſame hiſtorian, the author ſubjoins an exact deſcription of the order of the marching of the troops under Veſpaſian, and under Titus; and here we cannot avoid making the following ſhort extract.

"The march of Veſpaſian from Ptolemais to fall upon Galilee, where ſuch dreadful devaſtation was made in the beginning of the war, is thus deſcribed.

"Thoſe

" Thoſe auxiliaries which were lightly armed, and the archers, marched firſt; that they might prevent any ſudden inſults from the enemy; and might ſearch the woods that looked ſuſpiciouſly, and were capable of ambuſcades. Next to theſe followed that part of the Romans which were moſt completely armed, both horſe and foot; (uſually called the heavy armed) next to theſe followed *ten out of every hundred, carrying together with their arms what was neceſſary to meaſure out* (i. e. to form) *a camp.* After them came ſuch as were to make the road even, and ſtraight; and if it were any where rough, and hard to be paſſed over, to plain it; *and to cut down the woods* that hindered their march; that the army might not be diſtreſſed or tired with their marching. Behind theſe came ſuch carriages of the army as belonged to (VESPASIAN) himſelf, and to the other commanders; with a conſiderable number of horſemen for their ſecurity. And then the EMPEROR marched himſelf, having with him a ſelect body of foot, and horſe, and pikemen. After theſe came the peculiar cavalry of his own legion: for there were an hundred and twenty horſemen that peculiarly belonged to every legion. Next to theſe came the mules, that carried the engines for ſieges, and other warlike machines of that nature. And after theſe came the commanders of the Cohorts, and the tribunes; having about them ſoldiers *choſen* out of the reſt. Then came the enſigns, encompaſſing the Eagle, (which is at the head of every Roman legion;) the king and the ſtrongeſt of all birds; which ſeems to them a ſignal of dominion, and an omen that they ſhall conquer all againſt whom they march. Theſe ſacred enſigns are followed by the trumpeters. And then came the *main army*, in their ſquadrons and battalions, ſix men in rank (εἰς ἐξ πλατύνασα) each *(diviſion)* followed at laſt by a centurion, who according to cuſtom inſpected their order. As for the ſervants of every legion, they all followed on foot, leading mules and other beaſts of burden, bearing the baggage of the ſoldiers. And behind all came the whole multitude of the mercenaries, who brought up the rear, for the ſecurity of the whole army, being in full armour, and having horſe *(to ſupport them)*".

" The ſame venerable author deſcribes the march of *Titus* to beſiege *Jeruſalem*; in a manner that clearly ſhews the ſame order exactly to have been preſerved.

" And as on that occaſion he nevertheleſs expreſsly ſays, that TITUS, *according to the Roman uſage, went in the front of the army*, or went *before* the army (προάγων τὴν δύναμιν) we may hence, and from the foregoing deſcription, the more fully underſtand with preciſion, what alone was uſually meant by the *Roman Hiſtorians*, when they tell us, that any Conſul, or Emperor, marched *at the head* of his troops; and may perceive, that it was not, as has ſometimes been ſuppoſed, a raſh or inadvertent ſituation.

" Joſephus was ſo great an admirer of the Roman diſcipline and order, and it was to him ſo great a novelty, that he plainly attributes to it under the guidance of Divine Providence, all their wonderous ſucceſſes. Though, at the ſame time, it is a moſt remarkable fact, that this celebrated chieftain of the Jews, who fought ſo ſtoutly in their cauſe, yet expreſſes from firſt to laſt a firm conviction, that the whole dire cataſtrophe, which at laſt befel his nation, was decidedly of

Divine

Divine Appointment. A tacit teſtimony to the truth of the predictions of our bleſſed Lord in the Goſpel: even ſtronger than could have been borne by any Chriſtian*.

"The engines of war that were conveyed with a Roman army, on its march, in the manner deſcribed by Joſephus; and which were planted on the walls or mounds, of ſuch camps as this at Cheſterford, and together with battering rams, uſed in beſieging towns, were, as the accurate obſerver informs us, ſuch as threw many lances at once with a great noiſe,—ſuch as threw fire, and a multitude of arrows, without any noiſe,—and ſuch as threw ſtones, even of a talent (or 113 lbs.) weight, prepared for the purpoſe.

"Thus, by this intelligent author, we are brought almoſt to ſtand in imagination, on the original walls of *Cheſterford*. The referring to his words, therefore, cannot be a digreſſion; whilſt we have every degree of probability to lead us to conclude, that in this camp at *Cheſterford*, VESPASIAN himſelf abode.—And from this very camp marched exactly in ſuch order as Joſephus has deſcribed." P. 60.

It is certainly very reaſonable to believe, with the reſpectable author of this work, that theſe troops might march in the ſame manner, and under the ſame commanders, even in this country, and from ſome of the very fortreſſes which are here deſcribed.

The next things deſcribed, p. 66, are the Earthworks of the Romans, ſome of which might, notwithſtanding, be conſiderable ſtations. Mr. K. points out how the defect of the height of a work was often ſupplied by increaſing the number as well as breadth of the valla, ramparts, or ditches.

At p. 73, the nature of the Roman temporary Camps is explained, as well as the manner in which ſmaller camps were often annexed to larger, the whole of which he confirms by citations from Livy. At this place, we ſhall conclude our account of this valuable work, for the preſent month.

(To be continued.)

"* At the ſame time that this venerable Jewiſh author, both *prieſt* and *general*, bears this remarkable teſtimony, it is well deſerving conſideration, that ſo far from being a *Chriſtian*, or inclined to embrace the knowledge of the Goſpel; he did, for want of apprehending the ſpiritual ſenſe of the predictions concerning THE MESSIAH, make ſuch a repreſentation of all the promiſes concerning *the Meſſiah* coming, in his celebrated book of Antiquities, as can only afford an opportunity for blaſphemers to blaſpheme.

"However, he moſt fairly and honeſtly related the truth in his own days; it cannot be preſumption to ſay *he did not underſtand the divine prophecies*, or even the uſages and cuſtoms of high antiquity. He relates both in his Jewiſh Antiquities, in ſuch a manner as only tends to increaſe uncandid objections; whilſt yet he was really wiſhing to recommend the Holy Scriptures as Jewiſh annals, to the notice of *Veſpaſian* and the Romans. Saint Paul took a ſurer and a better way."

ART.

ART. II. *Annals of Medicine, for the Year* 1800. *Exhibiting a conciſe View of the lateſt and moſt important Diſcoveries in Medicine and Medical Philoſophy. By Andrew Duncan, ſen. and jun. M. D. Fellows of the Royal College of Phyſicians Edinburgh. Vol. V.* 8vo. 556 pp. 8s. Robinſons. 1801.

THE four preceding volumes of this work have been noticed by us, in the years in which they were reſpectively publiſhed; the preſent having by ſome accident eſcaped our notice in time, we ſhall be more brief in our remarks upon it than on the former volumes.

This volume, the editors ſay, completing the firſt luſtrum of the Annals, they have added to it a general alphabetical Table of the Contents of the five volumes, and mean to conclude every fifth volume in a ſimilar manner. The firſt Section of the volume, containing 312 pages, conſiſts, as uſual, of analyſes of books on medical ſubjects. In the ſecond Section, extending to p. 414, and filling 112 pages, there are twelve caſes, or obſervations. We ſhall give the titles of theſe; and, where the ſubject ſeems to merit it, lay the ſubſtance of them before our readers. Of the third Section, containing alſo about 100 pages, and entitled Medical News, the firſt 70 pages are employed in communicating information relative to the utility of vaccine inoculation; the remaining 30, in recording accounts of trials with new medicines, or of medicines not generally received into practice; a ſhort account of the late Mr. Cruikſhanks, and of Dr. Archibald Pitcairn, who died the beginning of the laſt century. The remaining pages, about 60 in number, are filled with the titles of medical books publiſhed in the year 1800, and with the Table of the Contents of the five volumes.

"I. Hiſtory of a Caſe of Convulſions during the latter Months of Pregnancy, with Practical Remarks on Convulſions during Pregnancy and Labour. By James Hamilton junior, M. D. Profeſſor of Midwifery in the Univerſity of Edinburgh." P. 313.

We ſhall paſs over the caſe, as containing nothing deſerving of particular notice. In the obſervations on puerperal convulſions, to which the caſe is made to ſerve as an introduction, the editor ſays,

"In every caſe of true eclampſia, during pregnancy or labour, opiates do irreparable miſchief, where a copious bleeding has not been premiſed; and even where that precaution has been attended to, they have

have been found uſeleſs, if not hurtful. Melancholy experience has completely eſtabliſhed in my mind this practical precept; and I conſider it to be a matter of very great moment, that it ſhould be univerſally known; for general practitioners, who are often firſt called to thoſe caſes where the fits happen during pregnancy, are extremely apt to preſcribe opium. I can ſolemnly declare, that no patient to whoſe aſſiſtance I have been called, who had taken a doſe of opium previous to my arrival, has recovered, and I have known that medicine given in almoſt every variety of doſe. My father, Dr. A. Hamilton, of whoſe judgment and practical knowledge it does not become me to ſpeak in the terms they ſo juſtly merit, prevented my ever employing opium under ſuch circumſtances." P. 339.

If the wonder of our readers ſhall happen to be excited by the author's extreme dread of opium, their ſurpriſe will not be diminiſhed by obſerving his extraordinary prepoſſeſſion in favour of camphor, which he ſeems to conſider as the true catholicon in all caſes of puerperal convulſions.

"Accident," he ſays, "led me ſome years ago to employ camphor; and, ſince that time, every patient to whom it was poſſible to give it has recovered." P. 342.

That the author may not be ſuſpected of making this aſſertion on weak or inſufficient grounds, he aſſures us he had been called to twelve perſons labouring under convulſions within the laſt fifteen months.

"During the fifteen months preceding September laſt, I attended twelve caſes of the diſeaſe, (where the fits had occurred previous to my being ſent for) and although, in more than the majority of them, every ſymptom deemed unfavourable concurred, yet every patient recovered. This number of caſes within ſo ſhort a period, and this ſucceſs, may appear incredible to thoſe who are acquainted with the works of Mauriceau and Giffard. But as moſt of the caſes were witneſſed by the gentlemen whoſe names I have already mentioned, (viz. Mr. Boote, Dr. Meade, and Dr. Fitzgerald, and alſo Dr. Downes,) who were at that time my private pupils, their authenticity cannot be called in queſtion." P. 343.

As the author does not mark this as a time peculiarly fruitful in convulſions, we are to ſuppoſe that the diſeaſe, or what is ſo called, is more frequent in Edinburgh than in any other part of Europe. Mauriceau, at the end of a long life, during which he had ſeen more practice in midwifery than any other man of his time, only ſaw twenty-one caſes of convulſions; and Giffard only notices four in his collection of caſes, which it is probable were all he had ſeen. In Dr. Bland's midwifery reports of the Weſtminſter General Diſpenſary, publiſhed in the ſeventy-firſt volume of the Philoſophical Tranſactions, we find only two out of 1897 women who had been delivered under

under his care, had ſuffered from convulſions; they both recovered. The ſame writer, in his obſervations on the treatment of convulſions during parturition, publiſhed in the ſecond volume of the Medical Journal, expreſsly tells us, that after bleeding and giving calomel and jalap to the women, to empty the bowels, thirty drops of the tincture of opium were adminiſtered, and he directs the opiate to be repeated if the convulſions continue; and, indeed, as far as our experience reaches, we believe opium to be the only remedy that can with confidence be relied on, after proper means have been uſed to obtain a free and thorough paſſage through the bowels. On the other hand, camphor, though frequently tried, has been rarely found to produce any permanent benefit.

"II. Obſervations on the Uſe of the Argentum Nitratum in Chorea Sancti Viti, and Epilepſy: communicated to Dr. Duncan, in a Letter from Dr. Thomas Hull, Phyſician, Retford." P. 344.

The patient, whoſe caſe was publiſhed in the fourth volume of the Annals, to whom Dr. Hull gave this powerful medicine, remains, we are told, perfectly free from her complaint. Two other caſes are here related, in which the medicine proved equally ſucceſsful; one of them took three quarters of a grain of the argentum nitratum in the day. Doctor Sims, who firſt, we believe, recommended this medicine in epileptic complaints, gave the twentieth part of a grain only for a doſe, which was repeated three times in the day. He mentions the eighth part of a grain as the largeſt doſe he had ventured to give. The account of the experiments made with the medicine by Doctor Sims, and by Mr. Seaton, are publiſhed in the fourth volume of the Memoirs of the Medical Society of London.

"III. Letters on the Yellow Fever, addreſſed to Joſeph Wilſon, Eſq. American Conſul. By Dr. William Drennan, Phyſician, Dublin, and Dr. William Patterſon, Phyſician, Londonderry." P. 349.

Dr. Drennan thinks that the infection of the yellow fever might be deſtroyed by ſimple heat, the mode of applying which is thus deſcribed:

"In every apartment, therefore, where an inſtance of yellow fever *had* occurred, on the removal of the patient by death or recovery, ought not the room to be heated by the uſe of a portable furnace to a certain high temperature which, without injury to any article, might be ſufficient to penetrate to all parts impervious (qu. pervious?) to any vapour, and thus decompoſe, or at leaſt ſo much alter the nature of, the adheſive poiſon, as to render it harmleſs in future?—Might not ſuch an experiment be properly tried on the next occurrence of the puerperal fever in the wards of the Lying-in-Hoſpital? a diſeaſe ſo fatal, and ſo remarkably contagious,

as

as to infect all women who happen to be delivered in the ſame room, and a poiſon ſo permanently adheſive as to render every means of counteracting it ineffectual, except by a total abandonment of the rooms for a conſiderable time. Might not the ſimple expedient of a certain degree of heat, introduced with ſafety, and *kept up a proper length of time*, be effectual, in thoſe caſes where all fumigations have failed? and, as it is ſaid, that all infections are deſtructive of flame, may not the converſe be a practical truth, that heat properly managed (and it is an inſtrument much more in our power than cold) will prove the moſt effectual means of deſtroying the fomites of malignant fevers?

"Aſſuredly it is deſirable to deſtroy the ſerpent in the egg. It is the multiplying and aſſimilating nature of the latent contagion which increaſes its malignant powers, when it breaks forth from its ambuſh of *cold*, in which it only ſleeps; while, in an unuſual degree of heat, it more probably is deſtroyed, and dies. Were this found to be the caſe, the quarantine of goods might be with ſafety ſhortened, and thus the intereſts of trade be greatly promoted.

"In ſhort, heat is the moſt penetrating and ſubtile of all fluids. It is the great decompoſer and univerſal ſolvent. And, as a certain degree of warmth appears neceſſary to the vigour and vitality of contagion, ſo I think it probable that a continued immerſion in a higher degree of heat might wholly decompoſe and deſtroy it." P. 353.

"IV. Obſervations on Cold Applications to the Head in Caſes of Inſanity. By Dr. R. Hall, formerly of Jedburgh, now Phyſician in London." P. 364.

"Cloths dipped in the coldeſt water, or artificially rendered ſo, after being gently wrung, were kept conſtantly applied to the head, and renewed as they acquired heat, until a ſenſe of cold and chilline ſs were induced, and propagated over the whole ſyſtem, which ſeldom failed to produce relief, and prove the harbinger of returning rationality; after which, for the moſt part, an occaſional recurrence to this remedy, was only found neceſſary." P. 365.

The author ſpeaks in very ſtrong terms of the ſucceſs he has met with from this application, and ſeems to think the practice of applying cold water in this manner has only been neglected, or decried, from its not having been ſteadily and properly uſed. Though we fear the writer is too ſanguine in his expectation, yet we thought it right to give his opinion a place in our report.

"V. Account of a Method employed in Bengal for the Cure of the Cutaneous Diſeaſe, commonly known by the Name of Ring-Worms, the Herpes Serpigo of Sauvages, by Means of Caſſunda Vinegar. Communicated to Dr. Duncan by Dr. Adam Freer, on the Bengal Eſtabliſhment." P. 371.

The method of preparing the Caſſunda vinegar, with a general account of its effects, form the ſubſtance of this paper.

"VI. Account of the Employment of very large Quantities of the Ærugo Æris exhibited internally to a Horſe, with a View to the Cure

Cure of the Glanders. By Mr. Robert Lawſon, Surgeon to the Oxfordſhire Light Dragoons." P. 375.

Verdigreaſe was given, under the direction of Mr. Lawſon, to two horſes affected with glanders. He begun by giving one dram in the day to each of them, but gradually increaſed the quantity to half an ounce, and to one of them he gave an ounce in the day; perſiſting in theſe doſes for ſeveral weeks, and finding the diſeaſe in no reſpect amended, the horſes were at length directed to be ſhot. On examination, the ſeptum of the noſe, the ſole ſeat of the diſeaſe, as it appeared, was found to be inflamed, ulcerated, and corroded, to a great degree; and the whole diſcharge was evidently, the writer ſays, from theſe ulcerations. It is remarkable that the verdigreaſe had no effect on the bots, with which the horſes were affected; neither had it eroded, or in any way injured, the ſtomachs of the animals.

" VII. Caſes of Patients treated at the Diſpenſary and Lunatic Aſylum of Montroſe. By Dr. James Roſs, One of the Phyſicians to the Montroſe Diſpenſary and Aſylum." P. 380.

" VIII. Hiſtory of a Caſe of Angina Polypoſa, or Croup, which terminated ſucceſsfully, under the Uſe of Calomel and Emetics. Communicated to Dr. Duncan by Dr. Albers, Phyſician, Bremen." P. 384.

" IX. Remarks on a Caſe of Inverſio Uteri, terminating fatally. By Dr. Albers, Phyſician, Bremen." P. 390.

The titles, in general, contain all that is curious in theſe papers.

" X. Caſes of Yaws and Leproſy, treated with Nitrous Acid and Oxygenated Muriate of Potaſh. By C. Chiſholm, M. D. Inſpector-General of the Ordnance Medical Department in the Weſt-Indies." P. 395.

" XI. A curious Caſe of Spaſmodic Affection of the Face, cured by the Oxygenated Muriate of Potaſh. By Dr. Chiſholm." P. 402.

" XII. A ſhort Account of the Epidemic Polybus at Grenada, in 1790. By Dr. Chiſholm." P. 407.

Theſe articles, though given as original matter, are tranſcribed verbatim from the Appendix to Chiſholm's Eſſay on the Malignant, &c. Fever. Ed. 1801.

ART.

ART. III. *The Poems of George Huddesford, M. A. late Fellow of New College, Oxford. Now first collected. Including Salmagundi, Topsy-Turvy, Bubble and Squeak, and Crambe Repetita. With Corrections, and original Additions. Two Volumes.* 12mo. Fine Paper, 12s. Wright. 1801.

OUR detailed sentiments, on the merits of the latter and more extensive part of this collection, will be found in those volumes of our work which were coeval with their appearance*. Salmagundi was prior in time to our publication; but that also we have incidentally praised, in speaking of the rest. The present collective edition, so elegant in form, so convenient in size, will surely attract many buyers; and the fame of the author, especially for humourous poetry, will be extended wherever it shall circulate.

The collection called Salmagundi is a miscellany, in which several ingredients were contributed by other writers; though the parts furnished by the editor himself were the most considerable, and in general also the best. The present edition, for the first time, assigns the name of the writer to each piece, in the Table of Contents†. There are several additions; and one omission, that of a ballad called the *Climax*, which, for a droll kind of extravagance, might perhaps have been retained. Among the additions, we observe particularly several lines interwoven towards the close of the first Poem, originally called "the Illusions of Fancy." The very humourous ballad on John Wilkes is augmented by a new stanza, which, however, might still be spared, for some material reasons; and it has a few explanatory notes, which could not perhaps be hazarded before. There is a new Song at p. 76, which is followed by a Ballad against the late Mr. Holliday, first published in Bubble and Squeak, part ii, p. 78; and another from the same, p. 73. An elegant Poem, entitled "the Hermitage," appears for the first time at p. 100; and at pp. 112 and 113, are two new Sonnets, the former of which we shall transcribe.

"TO THE RED-BREAST.

When that the fields put on their gay attire,
Silent thou sitst, near brake or river's brim,
Whilst the glad Thrush sings loud from covert dim:
But when pale winter lights the social fire,

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* *Topsy-Turvy*, in Brit. Crit. vol. i, p. 103. *Bubble and Squeak*, and *Crambe Repetita*, in vol. xii, pp. 135, 138.

† There is one trifling error in this enumeration; the Epigram, in p. 128, is *not* by *J—l*, Esq.

And

And meads with ſlime are ſprent, and way with mire,
Thou charm'ſt us with thy ſoft and ſolemn hymn,
From battlement, or barn, or hay ſtack trim:
And now not ſeldom tun'ſt as if for hire,
Thy thrilling pipe to me, waiting to catch
The pittance due to thy well-warbled ſong.
Sweet bird, ſing on! for oft' near lonely hatch,
Like thee, myſelf have pleas'd the ruſtic throng;
And oft, for entrance 'neath the peaceful thatch,
Full many a tale have told, and ditty ſung."

There is a ſimplicity in the preceding lines, which is unaffected and pleaſing; the ſecond Sonnet borrows rather too many deſcriptive epithets, for ſo ſhort a poem. The Poems at pp. 118 and 119, are new to this edition; and "the Syſtem ſhattered," at p. 123, is reprinted from Crambe Repetita, p. 76. Smaller inſertions or improvements may probably have eſcaped our notice; but we doubt not, that the author has been ſincerely deſirous to make his Poems as worthy as poſſible of that advantage to which we all aſpire, the patronage of the public. We have not ſo carefully collated the Poems of Topſy-Turvy, &c. with the former editions; but the whole collection is admirably printed, and forms a miſcellany, comprehending, altogether, more amuſement than will eaſily be found elſewhere, within the ſame number of pages.

Art. IV. *The Hiſtory of Helvetia, &c.*

(Concluded from vol. xviii, *p.* 609.*)*

Mr. Naylor, at the commencement of his ſecond volume, takes a general view of the Confederacy; when, after rendering due juſtice to the Swiſs, for their unexampled moderation in the hour of triumph, when prudence is leaſt to be expected, he ſurpriſes us with the following paſſage:

"Few propoſitions ſeem to us more capable of demonſtration, than *that man is by nature inclined to ſubmiſſion, and that it requires a more than common degree of miſconduct, on the part of his governors, to make him reſiſt.* The obſervation comes within the province of hiſtory, and is authenticated by her documents in every age."

We wonder that Mr. Naylor ſhould have hazarded the above remark, without attempting the demonſtration, which he ſays might ſo eaſily be produced. So far from his obſervation being authenticated by the documents of hiſtory, there is ſcarcely a people, of which we read, that has not given repeated proofs, that

that man is by nature more enamoured of power than inclined to ſubmiſſion. Though we agree with Mr. N. that "the dread and uncertainty of revolutionary changes," may in ſome meaſure be a curb upon mankind, and keep them more ſubſervient than otherwiſe they might be; does not the well-experienced neceſſity, "that thoſe who think muſt govern thoſe who toil," ſubdue the natural propenſity, that all men have to be independent of the will of others? We believe that we could eaſily confute the above aſſertion of this author; but he has in ſome degree made it unneceſſary to do ſo, by a few ſubſequent obſervations, that are diametrically oppoſite to that in queſtion. In p. 193 of this volume, we meet the following paſſage:

"Early in the following ſpring, the Appenzellers undertook another expedition againſt the Auſtrian territory; during which they took Feldkirk, burnt Montfort, deſtroyed the town of Toſters, and laid ſiege to Pludenz. *Conſcious, however, from their own feelings that all ideas of reſtriction are repugnant to the nature of man,* they adopted a ſyſtem," &c. &c.

Again, in p. 323, Mr. N. in ſpeaking of the degraded ſtate to which one of their chiefs had reduced his Rhœtian vaſſals, thus expreſſes himſelf:

"Among various inſtances of barbarity, they are ſaid to have conſtrained the peaſants to feed out of the ſame trough with their ſwine; meaning thereby to vilify their ſpirits, till they were incapable of thoſe generous ſentiments, which teach us, *that ſervitude is not the natural ſtate of man.*"

The above quotations will, we truſt, be ſufficient to prove, that this hiſtorian has not always reflected, as he ought to have done, on the ſtrength or conſiſtency of his opinions. We may perhaps too be allowed to remark, that Mr. N. is not unfrequently too dogmatical. His ſtatement of hiſtorical facts is indiſputably correct; but his opinions and deſcription of characters are ſometimes warped. The above-cited paſſage, and one that almoſt immediately ſucceeds it, have led us to make this aſſertion. Mr. Naylor, after deſcribing the meaſures that Duke Albert of Auſtria took, at this period, to break aſunder the bond that united the Confederacy, and the complete overthrow of his plan, preſents the following character of that prince:

"From a ſurvey of his political character, poſterity muſt be at a loſs to diſcover for what actions of his life Albert has received the ſurname of Wiſe, unleſs we can ſuppoſe it to have been intended in deriſion. The early part of his life had been dedicated to the eccleſiaſtical profeſſion, which he quitted on the death of his brother, when the whole

whole of the Auſtrian ſucceſſion devolved to him. That he may have been deeply verſed in all that myſterious jargon which, to the utter degradation of the human intellect, ſo long conſtituted the abſtruſe ſcience of theology, is a fact which we ſhall not take upon ourſelves to controvert. And from thoſe, who can prevail upon themſelves to dignify ſuch dull purſuits with the appellation of learning, he might poſſibly have merited the title of Wiſe. But it is vain to ſearch for any criterion of a great and comprehenſive mind, for any of thoſe appropriate qualities, which give luſtre to a throne—the very reverſe is the caſe. In all the tranſactions of his reign we diſcover the violence of the prieſt; in none the wiſdom of the ſovereign."

The middle and concluding ſentences of this paſſage are, ſurely, much too peremptory; and it might reaſonably be wiſhed, that Mr. N. had grounded his aſſertions on ſomething more than an Αυτος εφη. At all events, as hiſtory is uniformly in favour of Duke Albert's character, he muſt pardon us if we take the favourable ſide of the queſtion. It may not be amiſs to obſerve, that here we certainly meet with an inſtance, where there is a *material difference* between Mr. Planta and the preſent author. The former ſpeaks of the ſame perſon in a very different manner; ſo very different, indeed, that we can ſcarcely imagine how two hiſtorians could ſo diſagree in its delineation.

" His mind," ſays Mr. P. " naturally vigorous, was improved by ſtudy and obſervation; he was dextrous in his conduct of public affairs, forcible in his language, moderate in the uſe of his power, equitable in the ſeat of juſtice, and friendly to the poor."

To make up however for this difference, theſe authors bear a wonderful ſimilarity to each other, in their relation of the occurrences that immediately follow. The irruption of Arnold of Cervola, and Ingelram of Coucy, into Swiſſerland, is given by both in nearly the ſame manner, and in their characters of the latter, they expreſs themſelves in nearly the ſame language.

" Ingelram," ſays Mr. P. again, " was brave, ſkilful in ſtate affairs, and magnanimous far beyond what could be expected from human frailty; but a general, who carries war into this country, if the people unanimouſly reſiſt him, muſt be endowed with talents and a fund of local knowledge, that fall to the ſhare of few, and which Coucy did not poſſeſs."

Mr. N. ſays,

" It cannot be denied that Coucy was poſſeſſed of abilities far above the level of mediocrity, and that he was eminently diſtinguiſhed by all the brilliant qualities of that romantic age. But to conduct a heterogeneous band, compoſed of the dregs and refuſe of all the European nations, and to ſupport them in a foreign country, without either magazines or allies, and where the natives were univerſally hoſtile to his views,

views, required a combination of talents, which but ſeldom fall to the lot of man."

Amidſt the ſtagnation of events, that ſucceeded this period of the Swiſs Hiſtory, Mr. Naylor takes occaſion to advert to the progreſs of literature, in the 14th century, under the "genial influence of an Italian ſun;" and his account of Dante, Petrarch, and Boccace, though foreign to his ſubject, will not be peruſed without pleaſure. The digreſſion, however, is but of ſhort duration, and is ſoon forgotten in the intereſting occurrences that the hiſtorian has now to relate, and that precede the battle of Sempach in 1386. In this action, where Duke Leopold of Auſtria, with two thouſand of his beſt troops was cut to pieces, we cannot deny ourſelves the pleaſure of dwelling for a while on the following inſtance of heroic patriotiſm.

"There was a man in the ranks of Helvetia, who was deſtined to ſhew what human fortitude can effect, when animated with the pure ſpirit of patriotiſm, and unreſtrained by the dread of death. Arnold of Winkelried, a Knight of Unterwalden, had been diſtinguiſhed by a contempt of danger from his earlieſt youth. In the claſſic pages of Rome he had contemplated with enthuſiaſm the magnanimity of her earlieſt chiefs. The example of the Fabii was ever before his eyes. A fate, like theirs, was to him immortality: and daſtardly did he deem the ſoul, which could prefer ignoble life to ſuch a deſtiny. The moment was now arrived, when he had an opportunity of realiſing all his romantic notions of virtue. He was himſelf in the ſituation of the admired Roman, and could enſure the independence of Helvetia, by the ſacrifice of an individual life. To a mind, exalted like his, it was indeed a day of triumph. He looked forward to the admiration of poſterity. He beheld himſelf, with anticipated* rapture, the choſen theme of the recording muſe. To my country I recommend my children, exclaimed the enthuſiaſtic hero, they will ſoon have no other father to protect them! And graſping the concentered ſpears of the enemy in both his arms, he ruſhed undaunted on the points, and crying to his aſtoniſhed countrymen, the ranks are broken! expired."

In all the battles between the Swiſs and Auſtrian armies, the raſh confidence of the latter, and the undaunted bravery of the former, as well as the local circumſtances attending them, are ſo much alike, that to ſpeak of one is nearly the ſame as to ſpeak of them all. The battles of Sempach and Nœfels, are, however, particularly worthy of our attention, as they were the laſt of any note, before the treaty between Auſtria and the confederate ſtates in 1389; at which epoch terminated

* Perhaps *anticipating* would be better.

the memorable conteſt between the two powers, after a duration of nearly a century. This treaty, which was a formal acknowledgment of the independence of the confederates, was, according to the preſent author, originally confined to the term of ſeven years; but was prolonged in 1394, for twenty more; and, in 1412, ſtill further for fifty.

"The confederates," ſays Mr. N. "had now attained the grand object for which they fought, viz. a formal acknowledgment of their independence from the houſe of Auſtria. To them it was an important moment. Their freedom was now eſtabliſhed upon a ſolid baſis. Their valiant champions had not bled in vain. [*a verſe.*] Beſides, by the late acquiſitions, the territories of the different members were united in a more compact body, ſo that their reſpective forces might, in future, aſſemble with greater facility, might act with greater effect."

That the Confederacy might hereafter, in caſe of attack, be enabled to act with the greater force and ſecurity, the united cantons found it expedient to draw up the well-known ordinance, which, in commemoration of the victory gained at that place, was denominated the Decree of Sempach. This decree is little more than a martial law, and, as Mr. Planta obſerves, is the firſt that was inſtituted in Swiſſerland. After recommending peace and unanimity at home, it proceeds to lay down ſome rules for the line of conduct to be followed in military matters, and more eſpecially in the day of battle. Mr. Naylor, in noticing this ordinance, takes occaſion to cavil at ſome of the Swiſs writers (without naming them) as having, from national pride, repreſented it as a perfect code of military tactics. "Theſe eulogiums," he ſays, "have been repeated by foreign writers, who ſeem in general to have given implicit credit to the aſſertion." We are at a loſs to diſcover why Mr. N. ſhould feel himſelf diſpleaſed on this ſubject. For almoſt in the ſame breath he tells us, that to their adherence to the mode of warfare here enforced, the Swiſs had been uniformly indebted for their ſucceſs over the Auſtrian armies. Experience had therefore proved, and Mr. N. virtually admits it, that it was at leaſt the beſt code of tactics that could be drawn up, for the troops and country for which it was deſigned. This ſeems to be a caſe where, in ſpite of facts, this author is *determined* to differ from other hiſtorians.

We are now approaching to the period which this author has fixed, as the limit of his undertaking. The firſt national occurrence, deſerving particular notice, that took place during the interval, is the war between the mountaineers of Appenzel and the Abbot of St. Gallen, who, from his ambitious temper, had conceived the project of extending "an abſolute juriſdic-

tion over the whole of that territory, which, on account of its unſettled ſtate, appeared open to every claim." For a particular account of the warfare that enſued between them, and the ſucceſs and enterprizes of the Appenzellers, till their partial admiſſion into the Confederacy, we muſt refer the reader to the work itſelf. Nor can we allow ourſelves to dwell upon the enſuing chapters. It will perhaps be ſufficient to obſerve, that they give a narrative of the diſputes between the Swiſs cantons and the Duke of Milan, when the former, for the firſt time, carried their arms beyond the St. Gothard. To this, Mr. Naylor has added an account of the riſe and progreſs of hierarchy, which, though not preciſely relevant, contains much matter of information. We cannot, however, diſmiſs the work before us, without taking more particular notice of the memorable epoch, when the inhabitants of the Rhætian territories, after having ſuffered the moſt degrading marks of wanton tyranny, threw aſide all ſubmiſſion to their rulers, and eſtabliſhed their independence, by the inſtitution of the celebrated Griſon or Grey League.

"It was in a grove near Truns," ſays Mr. Naylor, "that the moſt reputable inhabitants of the adjacent hamlets met, in the dead of night, to confer upon ſome general plan for their mutual preſervation." P. 327.—"An ancient tradition ſtill exiſts, that they were in general perſons dignified by age, and diſtinguiſhed by their long grey beards. From which circumſtance, as well as from their dreſs, which is ſaid to have conſiſted of the grey clothing ſo much in uſe in Rhætia, the league was afterwards diſtinguiſhed by the appellation of The Griſon League." P. 329.

We could have wiſhed that, if it were ſo poſſible, Mr. N.'s account of this tranſaction had been, in ſome reſpects, different from what we find it. We do not ſpeak of the fact itſelf, for that could not be differently recounted. But his deſcription of the ſcenery round the valley of Truns, and of the perſons who compoſed the aſſembly there, together with his reflexions on the circumſtances, are, we had almoſt ſaid word for word, the ſame as in Mr. Planta's Hiſtory. This may poſſibly have happened without direct copying; but ought it not rather to have been ſtudiouſly avoided? But to proceed. With the eſtabliſhment of this celebrated league, Mr. N.'s Hiſtory, properly ſpeaking, may be ſaid to terminate. For though, in a ſubſequent chapter, we meet with a narrative of the tranſactions of the council of Bâle, and the war againſt the Huſſites, we do not conceive that they are ſo immediately connected with the Confederacy, as to deſerve our particular attention. But the annexed view of the manners which prevailed in Swiſſerland, and the adjacent countries, during the 15th century,

muſt for a moment arreſt our notice. It certainly contains ſome curious anecdotes, and perhaps alſo ſome curious reflexions. In ſome of the latter, Mr. Naylor is aſſuredly inconſiſtent. He tells us, in p. 361,

"We ſhould have ſuſpected that, amongſt the unpoliſhed natives of the Alps, *chaſtity* would have been prized as the moſt eſſential ornament of the female character. Yet, ſtrange as it may ſound, it is correctly true, that there are few countries in modern Europe, where the licentiouſneſs of the woman is carried to a greater exceſs."—"When a man became the reputed father of children, which he ſuppoſed were not his own,—or when a daughter, led aſtray by paſſion, returned to the paternal roof, with an offſpring unſanctioned by law, in either caſe the huſband and parent exclaimed, *Es iſt Gottes wille**! and thus reconciled themſelves to their misfortune with the ſame degree of reſignation, with which they would have ſupported any other of the unavoidable evils of life. This, indeed, is a ſpecies of philoſophy, that we ſhould have rather looked for in the meridian of a court, than amongſt the rude ſons of Helvetia."

We can readily admit the authenticity of this fact, becauſe we know that ſimilar notions prevail to this day among our Cambrian fellow-ſubjects, who indeed are not, in other reſpects, very unlike the Swiſs in their mode of living. But we may be permitted to object to the obſervation annexed to it. Mr. N. might have known that, "in the meridian of a court" (which, by the way, is only another term for poliſhed life) there is a certain eſtabliſhed decorum, which effectually precludes any ſuch "*philoſophy*". It can only exiſt amongſt the ruder part of mankind, where the rules of ſociety are not ſo ſtrictly laid down, and enforced by habitual obſervance. In p. 368, we meet the following words:

"In proportion as trade increaſed, and commerce flouriſhed, the love of arms declined. The intercourſe, which took place between diſtant nations, *enlarged the underſtanding, refined the manners*, and *expanded the views of man*."

How, after this, could Mr. N. ſo ſoon obſerve, as he does in p. 391?

"An extenſive trade gave birth to that *degrading ſelfiſhneſs*, which *cloſes the heart to every finer feeling*."

If he had here ſaid, that the confined traffic between man and man tends ſometimes to contract the mind, and promote ſelfiſhneſs, we might in ſome meaſure have coincided with him. But that an extenſive commerce between nations ſhould have

* "It is the will of God!"

this effect is, if not paradoxical, at leaſt totally oppoſite to all that has been heretofore aſſerted on the ſubject. To go no further, is not the liberality of character, ſo evident in our Britiſh merchants, a ſufficient anſwer to Mr. N.'s obſervations? Perhaps, however, it may be deemed rather too ſtrict to look for inconſiſtencies of this kind; we ſhall, therefore, after quoting Mr. Naylor's concluſive words, proceed to a few remarks on the general merit and ſtyle of the publication.

"The heroic period of Helvetic hiſtory (a period, which will bear a compariſon with the proudeſt annals of any nation) ended at the peace with Auſtria, which is termed the fifty years truce. That was indeed the golden age of the Confederacy. Peace and union at home —reſpectability abroad. Their commerce extenſive, their manufactories flouriſhing. Their towns embelliſhed, their governments ſtrengthened. Nor were theſe bleſſings the reſult of artful intrigues, or of deep-laid policy, but the ſpontaneous growth of republican virtue! Of virtue, which raiſed the founders of the Helvetic League to a ſtandard with the moſt celebrated heroes that hiſtory can boaſt, and which preſerved the nation in peace and proſperity, ſo long as Liberty and Union were the bulwarks of the Confederacy."

After a careful review of Mr. Naylor's Hiſtory, though juſtice compels us to confeſs that it is far from being equal to that of Mr. Planta, we ought not to withhold the tribute of praiſe which the author's exertions appear to merit. To a ſtrict correctneſs as to dates and hiſtorical facts, he has added a conſiderable portion of reſearch and erudition; and though we have had occaſion to remark, that his opinions are ſometimes warped, and his reflections unfounded, they are none of them very dangerous. The ſtyle of the work, though generally plain, is not always uniform. In ſome inſtances, in endeavouring to imitate the conciſeneſs of Salluſt or Tacitus, Mr. N. becomes harſh, while in others we meet with an affected inverſion of phraſe, as "daſtardly did he deem the ſoul"—"unmoleſted were they ſuffered to paſs", &c. &c. Nor can we gueſs why, when the appropriate words of *earthen-ware*, *ſelfiſhneſs*, and *appendage* or *portion*, belong to our own language, we ſhould find *faïance*, *egoiſm*, and *appanage*, ſubſtituted for them. In ſpite of theſe defects (and defects they certainly are) we can with propriety ſpeak of Mr. Naylor's Hiſtory, as a work which may be read with pleaſure and advantage.

ART. V. *General View of the Agriculture in the County of Perth; with Obſervations on the Means of its Improvement. By James Robertſon, D. D. Miniſter at Callander in the County of Perth. Drawn up for the Conſideration of the Board of Agriculture and internal Improvement.* 8vo. 575 pp. 8s. Moriſon, Perth. 1799.

DR. R. has very properly apprized us that his book, like moſt others of the ſame kind, is not drawn up chiefly from an actual examination of this country, but from the reports and obſervations of other writers and remarkers. This is a mode of taking "a View", which will be not quite ſatisfactory to real agriculturiſts; and particularly to thoſe who have already paid for the books which furniſh a great part of the matter of the preſent volume. But ſo the compiler's employers will have it; who ſeem to have deviſed, moſt ſtudiouſly, a plan for publiſhing a *great deal*, leaving it to the public to diſcover whether it be fact or fable. Even this mode, however, is more ſatisfactory than that adopted in the caſe of the Weſt-Riding of Yorkſhire (ſee Brit. Crit. vol. xvi. p. 141) which was *viewed* by three of the author's countrymen, entirely ſtrangers to it; and its whole agricultural ſyſtem, with all its excellencies, errors, and means of improvement, and various other matters, (leſs connected with agriculture than with political diſcontent) were diſcovered, as by a bird's-eye view, in a five-weeks flight over all the farms in that extenſive diſtrict*. But enough concerning the abſurd plan of theſe agricultural romances. Let us attend to Dr. R.—not however very minutely; remembering that the appetite of the public is ſatiated by the dainties which have been ſet before it, under the purveyance of the Board of Agriculture.

The Introduction, though conſiſting of five pages only, exhibits a vaſt quantity of *learning*. It is a panegyric upon agriculture; exalting it (or "her") far above all the other branches of natural philoſophy; and ſounding high with "the Chaldeans, the Perſians, the Phœnicians, the Egyptians; Xenophon, Cato, Varro, Columella, Heſiod, Ariſtotle, Virgil, Cæſar, and Pliny." This Introduction ſhows, by a notable example, how great way a little learning may, by a dexterous hand, be made to go. But ſince moſt of our practical farmers can only read theſe names with amazement; and ſince our pre-

* This worthleſs and miſchievous book, Dr. R. has thought fit to extol at p. 195.

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ſent ſpeculating patrons of huſbandry, noble as well as gentle, have openly declared war againſt claſſical learning, we ſhall ſtay no longer upon the threſhold, but haſten into the interior part of this magazine of agricultural ſcience.

But lo! we have ſtill to encounter ſeveral pages of "Preliminary Obſervations," before we come to the "General View." Dr. R. had promiſed, in the Preface, to "compreſs his ſubject." If he had fortunately expanded it, what a grand volume muſt this have been! Each of theſe ſeven Obſervations is a brief declamation, the trite topics of which it is not worth while to inſiſt upon.

Through the fault of the plan, and not of this writer, fifty pages are occupied by an account of the geographical ſtate and circumſtances of this diſtrict, and the ſtate of property within it; which account is ſo very *general*, as to be utterly inapplicable to any agricultural purpoſe whatever; or indeed to any other purpoſe, except that of ekeing out a large volume*. At p. 52, we find a piece of information that may be uſeful to many farmers, and we communicate it with pleaſure to our readers; wiſhing for numerous opportunities, in turning over theſe pages, of making ſimilar communications.

"A gentleman farmer in the Carſe of Gowrie remarked, that where the ſituation of the ground would admit, it would be a great improvement in the conſtruction of byres (cow-houſes) and ſtables, to have them built upon arched floors; with holes in convenient places to put down the dung, and let the urine drop through the arch. This houſe muſt conſiſt of two floors, that above the arch for the cattle, and that below it for the dunghill. It ought alſo to be built upon a declivity, that the cattle may enter conveniently on the ſide oppoſite to that by which the dung will be carried away; and for this purpoſe one ſide of the building muſt be ſupported on pillars, placed at ſuch a diſtance from each other, and of ſuch a height, as to allow carts to come in below the cow-houſe to carry away the dung.

"By theſe means there is no waſte of dung with waſhing rains and bleaching winds. All its natural virtues are preſerved entire. Being kept ſnug and warm, under cover, it ferments powerfully, which conſtitutes a great part of its excellence; is thereby ſuppoſed to be at leaſt one third more valuable, than when expoſed to all the injuries of the weather; and is laid on the land in that very ſtate, which an intelligent farmer could wiſh: ſo that the original expence of making an arched floor is ſaved in a few years by the ſuperior quality of the manure."

At p. 76, alſo, we meet with a ſuggeſtion worthy of notice.

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* Of the ſame kind is the "topographical deſcription, Appendix, No. 1."

"There

" There is no doubt that money rents are more eaſily conveyed and more expeditiouſly told over to the proprietor, and that he is thereby compleatly relieved from the drudgery of being a broker or dealer in grain; yet I have a reluctance in agreeing to the unqualified eulogiums which have been beſtowed upon rents in money, or in pronouncing that, in grain countries, they are moſt proper. The value of money is ſo fluctuating, that what was a good rent at the commencement of a leaſe, may be a very inadequate rent before its expiration; eſpecially if the leaſe be long. But the greateſt public evil, which may eventually attend rents payable wholly in money, is, that this puts it out of the power of the landholders to prevent a monopoly of all the grain, and raiſing the prices to any pitch that the avarice of foreſtallers may incline; whereas, were proprietors of arable eſtates to have granaries of their own, they could in a great meaſure regulate the pulſe of the market, and be a check upon monopoly."

As *tithes in kind* are not paid in Scotland, Dr. R. very properly ſays little on the ſubject; but even that little (at p. 79) would better have been omitted; eſpecially when he was ſtating the much more grievous inconveniences which, in Scotland, attend the mode of providing for the miniſters of religion*. The following paſſage is creditable to the people of Scotland in general, and to their pariſh-miniſters in particular.

" The heritors of moſt pariſhes in this neighbourhood, and I believe in many other parts of the county, and of the kingdom in general, gave an unlimited commiſſion in ſummer and autumn (1796) to their reſpective miniſters, to purchaſe meal for the poor and ſell it out at a reduced price, until the produce of the next crop ſhould come into the market; engaging to refund the balance, which in ſome caſes muſt have been a conſiderable ſum. Such is the confidence that ſubſiſts betwixt the parties; and ſuch is the humanity of the affluent towards the poor." P. 81.

The levity of the following paſſage might be acceptable to the Board of Agriculture; but it would have been leſs indecorous in any writer, than in a doctor of divinity.

" A gentleman of diſcernment and compaſſion ſaid once on this ſubject, that theſe leaſes were like the ten commandments, which no mere man could keep unbroken." P. 82.

" Actual farmers have great advantages over ſurveyors of another profeſſion, not only in their account of this, but of many other articles in theſe reports, becauſe they can, with more certainty, have recourſe to the detail of their own farms, whereas we muſt have recourſe to the information of others." P. 87.

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* But the Doctor probably was aware, that unleſs *tithes* ſhould be in ſome way or other reprobated, his maſters, the Board, would reprobate his performance.

This

This employment of ſurveyors of another profeſſion, has produced what might have been expected, every thing except a correct ſtatement of the ſeveral counties.

"Very few oxen are now uſed for draught, except in the carſes or clay land, and even in theſe diſtricts, much fewer than formerly. The farmers alledge, that in critical ſeaſons the oxen are ſo ſlow, that they are under the neceſſity of preferring horſes, for the ſake of diſpatch." P. 105.

What will the *ſecond* Preſident of the Board ſay to this teſtimony?

Sect. IV. with its diſproportionate Note, ſeems to be nugatory. No one ſurely thinks of *compelling* landlords or tenants to plough, inſtead of grazing their lands; but only of leaving them to do what is moſt for their own intereſt; which, upon the whole, will be the intereſt alſo of the public. Let it be proved what that intereſt really is; but do not let us talk of the *quantity of human food*, if the owner or the occupier will be ſooner enriched by depaſturing than by ploughing an eſtate. At p. 203, we meet with ſome notable *diſcoveries*.

"Nature is the nurſe of all plants. The ingenuity of man may vary them into different ſhapes, may reject one ſpecies, and cultivate or even improve another; but he muſt have the ſpecies at firſt put into his hand."—"Browſing animals are unable to rear food for themſelves."—"Graſs ultimately conſtitutes the baſis of human food, becauſe it is the food of thoſe beaſts on whoſe fleſh mankind live; and man being unable to live immediately on graſs, it is concocted for him, and prepared for his food, by being changed into living creatures."

At p. 211, we find a moſt romantic ſcheme for compelling owners of land to plough inſtead of grazing it.

"May not this evil be remedied, by ordaining that beyond a ſtated number of acres of graſs ground, ſpecified *according to the circumſtances and ſituation of different claſſes of men*, every acre of arable land in the poſſeſſion of any perſon, which ſhall not revert under the plough, in a certain number of years, ſhall pay a tax to government; and that this tax ſhall either increaſe yearly, ſo long as this ſurplus of arable land ſhall continue in graſs; or that the tax be laid on, in the firſt inſtance, proportionably to the ſurplus, in a geometrical progreſſion, according to the tenor of the tax on windows." 211.

Dr. R. is a bold ſpeculator, as moſt of our county-ſurveyors have been, in legiſlation. But to ſay nothing of other objections to this ſcheme; the tax would be as *unequal*, on account of the different values of land, as is the tax on windows, which we have ſometimes heard commended for its wonderful equality and fairneſs. But what can be ſaid on this topic, when a

houſe

houſe in Portland-Place, rented at 500l. a year, pays no greater tax than one rented in the country at 25l. with the ſame number of windows? We muſt be allowed to ſmile at the Doctor's eſtimate of the *ſtock on a rabbit-warren*, and need not animadvert upon it.

" It ſeems to be well ſtocked, for I ſaw them friſking about in great numbers in the autumn of 1795, on a fine bank, where the ſoil was ſandy." P. 327.

A very ſtrange and dangerous idea is thrown out at p. 348.

" The drinking of ardent ſpirits may perhaps be neceſſary to correct the effects of the climate, and in ſome degree natural to the human conſtitution."

On the ſubject of *Roads*, we find ſome good general hints; but ſcarcely a word about the two chief particulars reſpecting them; namely, the right formation, and the moſt effectual reparation of them. We have often heard that Scotland is ſuperlatively happy in having no *poor-rates*. This appears to be incorrect in point of fact (pp. 384–5) nor is the circumſtance, as far as it is true, very happy in effect.

The *Concluſion* is another rhapſody in praiſe of agriculture, and of the well-known *Board*; which is ſaid to be " compoſed from among the *moſt* enlightened, *moſt* patriotic, *moſt* accompliſhed, and *moſt* dignified characters in our age and nation"!!! P. 450. How eaſily might this ſtring of ſuperlatives have been doubled in length, thus: moſt learned, moſt judicious, moſt religious, and moſt devoted to the Church of England! &c. with *equal* adherence to the truth.

No. 2, of the Appendix, containing an account of the Moſs of Kincardine, improved by Lord Kames and Mr. Drummond, is very curious and intereſting. Nos. 7, 10, 11, 12, have no more connection with agriculture, than with the geography of the moon. But,—*n'importe*—they help to make up the number of pages 575.

Dr. R. is frequently nettled by the remarks of one *Ignotus*; and, at p. 314 (Note) he does not " think himſelf bound to anſwer the remarks or queſtions of an *anonymous* writer." This, we think, is rather petulant than reaſonable. Of what importance, in a detail of huſbandry, is the mere name or title of any man? In England, the Board of Agriculture has cured us of theſe predilections. Ignotus and Anonymous may chance to know as much in any particular matter, as Mr. Donaldſon, the author's oracle in the Carſe of Gowrie; or as Sir W. Murray, his oracle-general; or even as the ejaculator Mr. W. Fox.

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In point of ſtyle and compoſition, Dr. R. is undoubtedly ſuperior to all his brother ſurveyors whom we have ſeen; and if he had abſtained more uniformly from declamation, and from a pompous diſplay of learning, we ſhould have awarded to him, in this reſpect, a large ſhare of commendation.

Before we quit this Report (the laſt ſurely that will come before us!) we muſt remind our readers, that the animadverſions which we have frequently made upon the Board of Agriculture (the planners and patrons of thoſe Reports) have been extorted from us by a complete conviction, that thoſe members of the Board, by whom the publication of books is ſuperintended, are animated by a ſpirit extremely hoſtile to the Church of England. The examples and proofs of this, which we have produced from theſe publications, are ſo numerous, that it is quite needleſs to refer to them. We wiſh that no further occaſion for ſuch animadverſions may be preſented to us; but ſhould it be ſo, we ſhall in no degree relax our efforts in maintaining a cauſe, which we conſider as entirely ONE—THE CONSTITUTION IN CHURCH AND STATE.

ART. VI. *A Tour through Part of North Wales, in the Year 1798, and at other Times: principally undertaken with a View to Botanical Reſearches in that Alpine Country: interſperſed with Obſervations on its Scenery, Agriculture, Manufactures, Cuſtoms, Hiſtory, and Antiquities. By the Rev. J. Evans, B. A. late of Jeſus College, Oxon.* 8vo. 8s. 1800.

WE have here ſomewhat too oſtentatious a title-page, for an octavo volume of 400 pages; but we have, nevertheleſs, proceeded through the publication with a conſiderable degree of intereſt and amuſement. There have lately been produced ſo great a variety of Tours in Wales, that the edge of curioſity was blunted; and the preſent work has again and again been taken up, and laid down, from this emotion only; but the following remark in the Preface, by its point and good ſenſe, had the effect of ſoothing us into attention; nor have we had any reaſon to repent of the time we have beſtowed upon the work.

"Every traveller ſees, or fancies that he ſees, ſomething unobſerved before, and that he is capable of communicating knowledge, not obtained or imparted by others. Curioſity produces an accuracy and induſtry of reſearch, and the deſire of relating what was pleaſant to behold, or difficult to obtain, induces him to conclude, that whatever was important to himſelf, muſt be important to mankind."

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This journey was principally undertaken for botanical purpoſes, and with a view of publiſhing, at ſome future period, a Flora Cambrica. The Letters were addreſſed to a Friend, and were not originally intended to be publiſhed. We cannot take a better, or more pleaſing ſpecimen, than is afforded in the firſt Letter.

"It was our intention from this place to viſit the vicinity of Montgomery, but being informed that the ride from Llanvair, by a new road, to Newtown, was very much admired, and that we could take Montgomery on our way, we preferred this to taking the direct road. Paſſing a hilly country, and for Wales in a high degree of cultivation (the culture of turnips, and ſheep-folding being well underſtood) we ſoon arrived at the little town of LLANVAIR, ſituated between hills, on the banks of the wide-flowing Virnwy. This river abounds with ſuch a quantity and variety of fiſh, as juſtly to entitle it to the claſſical name of Amnis Piſcoſus. Theſe finny tribes not only add life to its widely diffuſed waters, but afford a very profitable amuſement to the inhabitants, who are peculiarly dexterous in the uſe of the harpoon, or ſpear. Under this name there are two inſtruments, very different in their ſtructure, but uſed for the ſame purpoſe. The ſingle and double ſpear. The firſt is a narrow piece of ſteel, about one foot long, with a barb at the end, placed in a ſhort handle, with a ſmall rope at the end to draw it back to the ſpearman. The other conſiſts of a handle, ſix feet in length, armed at the lower extremity with three broad flat pieces of well-tempered ſteel, parallel to each other, and united at the handle, ſimilar to the three tined forks uſed by the London gardners to get up potatoes, with the addition of barbs at the end of the tines, exactly like the trident with which Neptune is fabled to be armed by the Poets. With theſe they proceed to the ſtations. At high water the fiſh come up towards the ſprings: the water ſuddenly ſubſiding, they are left in what are called pools, which are deep excavations, formed by the mountain torrents in the rocky bed of the river. Here they are entrapped, and fall an eaſy prey to their wary purſuers. The ſpearmen ſtand upon the broad flat ſtones by the ſides of theſe pools, and ſtriking at the fiſh, if large, with the ſingle, and if ſmall, with the double ſpear, generally bring the prize to ſhore.

"It is highly pleaſing to ſee with what dexterity they perform theſe piſcatory manœuvres. Sometimes the ſalmon are purſued in the night by an animated chace, the ſpearmen being directed to the fiſh by wiſps of lighted ſtraw or torches, which the fiſh taking for the light of the ſun or moon, advance, and fall an eaſy prey to this ungenerous treachery.

"Finding nothing remarkably intereſting in the town, I walked alone to the church, which ſtands at a ſmall diſtance. On entering the church-yard, I was particularly ſtruck (becauſe it was here I firſt obſerved it) with the remarkable cuſtom that prevails over North Wales, of planting the graves of departed friends with various evergreens, and all the choiceſt gifts of Flora's hand. Box, thrift, and other plants fit for edging, are planted round in the ſhape of the grave for a border, and every flower that adorns the ſmart parterre, is placed within,

within, so that the taste of the living may here be known by the manner of embellishing these mansions of the dead. The snow-drop, violet, and primrose, harbingers of spring, denote the infant dust; the rocket, rose, and woodbine, shew maturer years; while tansey, rue, and starwort, mark declining life. Each has its little evergreen, fond emblem of that perennial state where change is known no more. Nor are they, once planted, left to be over-run by the luxuriancy of less delicate neighbours, but constantly weeded and cherished by the hands of the nearest friends of the deceased, who appropriate every Saturday afternoon for this amiable weakness, or rather pious remembrance of departed worth. It was now Saturday, and several persons were busily employed in these pleasing offices of respect and love. I thought it inhuman to disturb them, and I was just going softly to retread my steps, and retire from the scene, but perceiving I was noticed, my curiosity got the better of my veneration. Seeing a person, whose youth and beauty, as well as profound attention, would have attracted the notice of eyes less curious than my own, I approached her with respect; I ventured to ask her the nature and meaning of the custom, but she eluded my inquiries, and went on removing the obtrusive weeds. Finding, however, that I was importunate, she turned her head, and shewed a beautiful countenance, still more interesting from grief; the tears trickled down her cheeks, and with a voice that rebuked my intrusion, she said, "I come, Sir, here every Saturday to pluck these weeds—and to weep over my dear brother—I had but one—he was a brother—but he was too good to remain here—I would I had gone in his stead!!" After an interval of silence, that it would have been long before I could have broken, she added, "I don't know whether I am wrong, Sir, but I frequently pray that my dear brother may flourish in paradise as this rose on his grave: I have been told, that I ought not to pray for the dead, but I find my heart better after it, and I feel a stronger desire to be holy, that I may be the sooner fit to go to him."

"My sympathy I found was strongly affected, and the piety of the sentiment disarmed me of all power to demonstrate the fallacy of the doctrine.

"A little further appeared one that had been recently dressed, and the friend lately gone. There was a peculiar degree of neatness about this grave; within the outer inclosure was an inner one, the size of a young child's; on inquiry, I found that a female was interred here, who, in the act of giving life, had lost her own. She had died in child-bed, and her offspring living but a few hours after the mother, was placed in the same coffin, and buried in the same grave. Here, in a representation of aromatic flowers, the infant was lying on her breast. The husband, still a widower, had just been to perform this sadly pleasing task, returning home doubtless satisfied that he had done all for the friend of his bosom that distance and separation allowed him to do; and evincing to the surviving friends, that the virtues of her who had left them were still dear in his remembrance, and that they still lived in his affections." P. 15.

Some curious and interesting anecdotes are interspersed, which are sufficiently well told to justify the expectation, that this author will again appear before us. At p. 228, where justice

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ART. VII. *Critical Remarks on the Hebrew Scriptures, &c.*

(Continued from our laſt, p. 15.)

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let the critic find ſome other plurality in the Godhead, which it may denote. Dr. Geddes's own anſwer to his queſtion aſſumes what is not true, that no plurality is implied in the words אדונים, פנים בוראים and חיים. We aſſert that plurality is implied in every one of theſe words. פנים is plural, becauſe every thing that has a ſurface, or ſide, has of neceſſity more ſides or ſurfaces than one. חיים is plural, for the ſame reaſon for which מים, *waters*, is plural; for as water is compoſed of incoherent particles in perpetual motion, ſo *life* is compoſed of innumerable parts, not neceſſarily united, and in perpetual flux. The life of to-day is different from the life of yeſterday and to-morrow, and we who ſay, that a plurality of perſons in the Godhead is to be inferred from the plural form of the name of God, maintain, that the plurals אדונים and בוראים equally imply plurality, in the Sovereign and the Maker to whom they are applied. Can Dr. Geddes produce any inſtance, in which ſuch plurals are applied to individuals ſtrictly taken? Where is it ſaid of David, that he was "Kings over all Iſrael"? Or, where is Bezaleel called the "makers" of any one of the various things he made? Obſerve, that the argument of the Trinitarians, drawn from the word אלהים, is founded not merely on the plural form of the word, but on the frequent conſtruction of that plural, with *verbs and pronouns ſingular;* in which conſtruction *the ſame word* is *not* uſed, when applied to the Gods of the Heathen.

Ibid. "*The plural* אלהים, &c. *may be thus rationally accounted for.*] The author's *rational* and pious account amounts to this:

"That Polytheiſm was the original religion of mankind; more ancient than the knowledge and worſhip of the true God. Language too was older than revealed religion. Thus the worſhippers of the true God were under a neceſſity of borrowing a name for the object of their worſhip, from the falſe religions"!!

We have thus taken a general notice of the erroneous opinions of this enquirer, on the firſt ſubject of conſequence which occurs in his notes. With this we might ſatisfy ourſelves, and perhaps our readers; but the real etymology and import of the Divine Names is a matter of very great moment; and the notions, which Dr. Geddes maintains, appear to us of a moſt pernicious tendency. We ſhall ſubjoin, therefore, an expreſs diſquiſition on this point; wherein we ſhall endeavour to eſtabliſh principles, which will lead to the entire confutation of all that this opponent has remarked upon it.

A Cri-

A Critical Diſquiſition on the Etymology and Import of the Divine Names ELOAH, ELOHIM, EL, JEHOVAH, *and* JAH.

§ 1. *Of the Names* ELOAH *and* ELOHIM.

What may be the true etymology of theſe words, and what the notion radically involved in them, are queſtions which have never yet been ſatisfactorily reſolved; and we pretend not to clear them entirely of their difficulties. They are of the number of thoſe, in which it is much eaſier to detect error than to diſcover the truth; and if the truth be diſcovered at all, it can only be by the ſlow proceſs of the method of excluſion. We reject, therefore, without the leaſt heſitation, the wild conjectures (for they deſerve no better name) of Abarbanel, who makes either word a piece of patchwork, made up of the word אל, with letters of the Tetragrammaton added to it; and with another addition, in the caſe of the latter word, of which he can give no rational account. Particular objections to theſe derivations, which amount indeed to a confutation of them, will appear in the ſequel: but at preſent we ſet out with rejecting them, as the mere gueſs of a grammarian of a late age, who had nothing to alledge, either of authority or of reaſon, in ſupport of his conjecture.

With equal confidence we reject all derivations of theſe Hebrew names of God from other languages; the Perſian, or the Arabic. For all ſuch ſchemes of derivation ſeem to involve a principle, which we cannot but condemn, that the choſen people of the true God, the depoſitaries of the primeval faith, borrowed their names for the object of their worſhip from Idolaters. It is not to be denied, that light is often to be thrown upon a Hebrew word, by comparing its ſenſes in the different dialects of Oriental ſpeech, the Hebrew, the Samaritan, the Chaldee, the Syriac, the Perſian, and the Arabic; for we conſider all theſe as various dialects only of one language, of which the Hebrew was not, like the *lingua communis* of the Greeks, the youngeſt, but the moſt ancient, and the parent of the reſt. In words that run through all, or ſeveral, of theſe dialects, it may certainly happen, that the primary ſenſe of a word, on which all its other ſenſes depend, may be preſerved in the application of the word in the later dialects, when, for ſome reaſon not now to be diſcovered, that primary ſenſe went into diſuſe, and was loſt in the parent tongue. Yet in ſuch caſes it would be abſurd to conſider the word in the parent language, as derived to it from that dialect, in which the primary ſenſe is found. For the circumſtance may be owing only to the imperfect ſtate, in which all theſe languages (with the exception

of the Arabic and Perſic) now remain; and the number and claſs of writers, that are come down to us in each.

But with reſpect to the words which are the immediate objects of this diſquiſition, no ſuch information, as we have ſuppoſed to be in many caſes attainable, is to be derived from the uſe of them in the various dialects of the Eaſt. The word אלה, as a name of God, runs through them all; but we ſhall not find, in any one of them, any other ſenſe of the word, which may be ſuppoſed to have given it the power of ſignifying "God", rather than to have been derived to it from that, as a prior ſignification. We except not from this remark even the Hebrew root אלה, if that ſhould be found to have any connection with Eloah [אלוה] or Elohim [אלהים] the names of God.

As to the Arabic roots אלה and אלי, the firſt a verb ſignifying "to be aweſtruck", the ſecond a noun denoting "beneficence"; it is obvious, that either of them is more likely to be derived from the Hebrew name of God, than that name from them. For God is the object of awe, and the ſource of beneficence, and the Hebrew is by far the more ancient language. Setting out therefore with theſe negations, that theſe two words are neither compounds of more ſimple Hebrew roots, nor derived to the Hebrew from any foreign language; we may proceed another ſtep, and venture to aſſert, that אלוה and אלהים are words of one and the ſame etymon, whatever that may be. For אלהים is manifeſtly the plural of אלוה, and nothing elſe. That it is a plural, appears from the numberleſs inſtances in which, in regimine or taking ſuffixes, it undergoes thoſe changes, which plurals maſculine in thoſe ſituations regularly undergo; dropping the termination ם, and, with the ſuffix of the firſt perſon ſingular, blending its plural *Jod*, by craſis with the pronoun. The word therefore is plural, and it can be plural of no other ſingular than אלוה [Eloah].

We muſt here interrupt the progreſs of our philological reaſoning to make a remark, not quite foreign even to that ſubject; that whatever may be the etymology of theſe two words, and whatever the true interpretation of either, it cannot be without ſome reaſon; it cannot be, as ſome have pretended, from the mere caprice of language, that the plural word is much oftener uſed in the Scriptures, as a name of God, than the ſingular. That the plural word is uſed with the deſign of intimating a plurality in the Godhead, in ſome reſpect or other, it is ſtrange that any one ſhould doubt, who has obſerved, that it is uſed in places, in which if there be in truth no plurality

in the Godhead, the inſpired writers muſt have been determined, by the principles of their religion, ſtudiouſly to avoid the uſe of a plural; eſpecially as they had ſingulars at command. The plural is uſed in that very precept, which prohibits the worſhip of any God but one. "I Jehovah am thy GODS, that brought thee out of the land of Egypt, out of the houſe of bondage."—"Be not unto thee other GODS beſide me": and in every ſubſequent part of the Decalogue, where God is mentioned, the plural word is introduced. In the ſecond commandment, "For I Jehovah am thy GODS": in the third, "Take not the name of Jehovah thy GODS in vain": in the fourth, "The Sabbath of Jehovah thy GODS": in the fifth, "The land which Jehovah thy GODS is giving thee". Whoever will ſuppoſe, that this plural appellation of God, thus conſtantly uſed in the language of the law, which of all language ſhould be the moſt preciſe and accurate, thus uſed in laws aſſerting and upholding the ſingle Deity of the God of the Iſraelites, has no reference to the plurality of perſons in the Godhead, ſhould be able to demonſtrate ſome other plurality in the Godhead, to which the expreſſion may refer.

It is pretended by Abenezra, who has been followed in this notion by ſome Chriſtian divines and critics of greater note than Dr.G. that this plural word is uſed of God "for honour's ſake", according to a uſage of the language. But neither Abenezra, nor any of his followers, have ever ſhown, what they pretend, that it was really any uſage of the Hebrew language, "to honour individuals", by ſpeaking of them in the plural number: nor is it true, that it was cuſtomary for a great man, in the early ages, to ſpeak of himſelf in the plural. The only proof which the learned Druſius, who adopts and defends this notion of Abenezra's, attempts to give of the exiſtence of this pretended uſage, is the frequent application of the noun Adonai, [אדני], a plural noun as he imagines, to a ſingle perſon. But the truth is, that Adonai, ſo applied, is not plural. The final י, in this, and in many other nouns, is not a plural termination; but as is now allowed by the beſt grammarians, formative either of a collective in the ſingular number, as in the noun דובי, "a ſwarm of locuſts"; or of a noun expreſſing ſomething great, or exceſſive in its kind. כילי, "a great miſer", from כיל. אדני [Adonai] "a great Lord"*. If Adonai were really a plural, by idiom applied to a ſingle perſon for honour's ſake, the word without a ſuffix, and not otherwiſe *in regimine*, might be expected to occur in that application, in the abſolute form,

* See Schroeder, Inſt. ad Fund. Ling. Heb. p. 152.

Adonim: and it has been imagined that the word ſo occurs in two paſſages, Iſ. xix. 4, and Mal. 1. 6. But, in the firſt paſſage, the ſyntax, as we apprehend, has been greatly miſtaken. The ſingular adjective is joined in the order of conſtruction, not with the plural אדנים. but with the ſingular noun ſubſtantive יד, "the Egyptians I will give over into the harſh authority of maſters"—in duram dominorum poteſtatem. In the ſecond paſſage, the plural אדנים is indeed in appoſition with the pronoun ſingular אני; but the perſon ſpeaking is Jehovah: and this appoſition of the plural noun with the ſingular pronoun is only an inſtance of a like inſinuation of a plurality of perſons in the Unity of the Divine eſſence, by the anomalous conſtruction of this plural appellative, as we contend for in the ſimilar conſtruction, which ſo much more frequently occurs, of the plural Elohim. Other appellatives are occaſionally conſtructed in the ſame manner, when applied to God.

But this ſame Abenezra, who, upon Gen. i. 1, takes up this falſe notion, that by the uſage of the Hebrew language, a great perſon is ſpoken of in the plural number; upon another place, Pſ. xi. 7. ſays, that the plural of this word Elohim, in the application of it to God, involves a deep myſtery. Not that he acknowledges the myſtery of a plurality of perſons in the Godhead. He was too much an enemy to Chriſtianity to acknowledge, what was not unknown to his forefathers. He expounds the myſtery of the plural word, of what is certainly no myſtery at all; of the plurality of powers or virtues emanating from God upon the ſubſtances of the external world. But this is nothing more than the plurality of the effects of God's creating power. It is no plurality in God himſelf; nor any reaſon, that he ſhould be perpetually mentioned by a plural name, more than the logical predicability of the One in Many indicates that plurality is involved in the nature of Unity itſelf, or is a reaſon that ONE ſhould be called ONES.

We have, however, the admiſſion of this learned Jew grammarian, that deep myſtery is involved in the plural form of the divine name Elohim. What myſtery that may be, but ſome plurality in the Godhead, it is not eaſy to divine. One cannot but ſuſpect, that it is to avoid a confeſſion of the Chriſtian doctrines, that he pretends to help us over the difficulty, by alledging a plurality, not in Gods, but in external things. But we have a right to challenge thoſe, who follow him in this admiſſion, to alledge ſome other plurality, in God himſelf, than that of the perſons, to which the word may allude. But, to return to our immediate ſubject.—

The derivation of the ſingular אלוה (Eloah) and the plural אלהים (Elohim) from the Hebrew verb אלה, "to ſwear, or bind

bind by an oath", which we find firſt in ſome of the Jewiſh grammarians, after them in Cocceius, and laſt of all in the Hutchinſonian ſchool, commends itſelf at firſt ſight by two circumſtances. 1. Its great ſimplicity, inaſmuch as it rejects all fanciful and uncertain compoſitions of more roots than one. 2. In that it is, or at leaſt means to be, purely Hebrew; not going to ſearch the archives of Idolatry for the theological phraſeology of the true religion. The interpretations of the words, derived from this etymon by thoſe who have adopted it, are various. That of the Jewiſh grammarians is far the moſt ſimple, but manifeſtly falſe. Conceiving that the plural Elohim is uſed in Scripture for men in power and authority, particularly for Judges, they connect this ſenſe with the root אלה, by obſerving that it is the particular office and prerogative of Judges and Magiſtrates to adminiſter oaths. This power they make the firſt principle of judicature or magiſtracy. Hence they ſay Elohim ſignifies Judges or Magiſtrates generally; and, by pre-eminence, God; as the firſt of all Judges, to whom all other Judges are ſubordinate, and from whom they derive their authority. But, unfortunately for this plauſible interpretation, not a ſingle unqueſtionable inſtance is to be found in the whole Bible, of the ſuppoſed application of the word to Princes, Rulers, Magiſtrates, or Judges (ſee Parkhurſt אלה, II. 5) This interpretation therefore we reject (without deciding at preſent upon the etymon) as founded upon, at the beſt, a very doubtful application of the word.

The interpretation, which Cocceius would build upon the ſame derivation of the word, the hint of which he ſeems to have taken from the former Rabbinical Expoſition, is upon two accounts exceptionable. Firſt, that it is unnatural and far-fetched; inaſmuch as it makes the primary idea of ſovereignty the right of malediction: and, ſecondly, that thus deſcribing the ſovereignty of God, and making this the leading notion of Deity, it ſets forth God as an object of mere terror. Surely Plato came much nearer to the truth when he made Ἀγαθὸν, [Good] the Deifying principle, as it were, in the Godhead; affirming that God is therefore God becauſe he is Τἀγαθὸν, the Good.

Theſe objections derive much confirmation from the actual uſe of the words in Holy Writ. The plural Elohim in particular is introduced in innumerable paſſages, in ſuch a manner as to import a certain relation between God and the true ſervants of God, the very reverſe of that, which alone ſubſiſts between a ſovereign, ruling with inexorable rigour by the extreme ſeverity of puniſhment, and the ſubjects ſo ruled. Elohim in innumerable paſſages is ſo uſed, as to import a relation productive

productive of love, hope, and confidence, on the part of the believers. Every one of these passages would seem absurd and contradictory, if it were paraphrased according to Cocceius's notion of the signification of the word. A few instances may suffice. "Our God (i. e. our *curser*) turned the curse into a blessing." Neh. xiii. 2.—"Fear thou not, for I am thy God" (i. e. thy *curser*) Is. xli. 10.—"Blessed be Jehovah thy God (i. e. thy *curser*) which delighteth in thee." 2 Chron —"For Jehovah thy God (i. e. thy *curser*) is a merciful God." Deut. iv.—"Forsake me not, O Jehovah, O my God (i. e. O my *curser*) be not far from me." Ps. xxxviii. 21. —"O God (i. e. O *curser*) be not far from me; O my God (i. e. O my *curser*) make haste for my help." lxxi. 12. Such examples, which are shocking in their very sound, might be multiplied without number; and it may be added that, in such expressions as these, "God of my salvation," and "salvation of God," the supposed idea of cursing, in the word Elohim, cannot be connected or reconciled with the adjuncts.

The divines, however, of the Hutchinsonian school, from this same etymology, which they adopt in common with Cocceius, deduce interpretations of the two words very different from this, and certainly not liable to the same exceptions. Deducing both these words, as Cocceius deduces them, from אלה, "to swear," they put a great difference between the two; making the plural Elohim active in its signification, and the singular Eloah passive. In the plural Elohim they understand a reference to a certain transaction and compact between the persons of the Holy Trinity, relating to the great work of man's Redemption before the world began, which is certainly represented, both in the Old and New Testament, under the notion of an oath: and the singular Eloah they expound as the appropriate title of the second person in the Trinity, characterizing him by the part which he engaged to sustain in the wonderful scheme of Mercy.

These interpretations certainly arise very naturally out of the etymology, being founded on the primary and literal sense of the word, which these divines, with Cocceius, take to be the root. Their exposition of Elohim is conformable to the view, which the Holy Scriptures give, of the first plan and project (if it be allowable so to speak) of Redemption: and it has this particular advantage, that it holds forth (in conformity with the whole tenor of the Scriptures) such a foundation of the relation of love, mercy, gratitude, between God and the pardoned sinner, as particularly suits the innumerable passages in which, as hath been before shown, the plural Elohim

him ſeems to be introduced as involving, in its proper ſignification, ſuch a relation: and though ſome have affected to be ſhocked, at the manner of the application of the ſingular Eloah in the Hutchinſonian ſcheme of interpretation, to the ſecond perſon; there is nothing in it, but what may be fully juſtified by the manner in which the Holy Scriptures ſpeak of the incarnate God, as ſubmitting to be made a curſe for man.

Plauſible however as theſe interpretations ſeem, and unexceptionable as they are, as they regard doctrine; the difficulties, in the etymological part of the buſineſs, are much greater than has yet appeared.

It is abſolutely neceſſary to the Hutchinſonian ſcheme of interpretation, and this they themſelves admit; that, of the two nouns, the ſingular ſhould be paſſive, the plural active. That the ſingular אלוה, Eloah, is paſſive, they infer from the ו between the ל and the ה, the ſecond and third radical. But this will not of neceſſity make the word paſſive: for innumerable verbals are to be found, formed with the epenthetic Vau, between the ſecond and third radicals, without any thing paſſive in their ſignification; as will be manifeſt to any one, who will take the trouble to examine the long liſt of verbals in Buxtorf's Theſaurus Linguæ Sanctæ; or the more accurate liſt, as ſome perhaps may think it, in Schroeder's Inſtitutiones ad fundamenta Ling. Heb. This indeed amounts not to proof, that the word is not paſſive; but it makes the matter doubtful: and unleſs it be *proved*, which we believe will not eaſily be done, that the expoſition of it, as applied in a paſſive ſenſe to the ſecond perſon of the Trinity in particular, in the paſſages in which the word occurs, produces ſome particular emphaſis or propriety in all, or at leaſt in many, of them; that expoſition, and that appropriation of the word, will remain very queſtionable. But, ſecondly, if we admit that Eloah is paſſive in its ſignification, new difficulties will ariſe. If the ſingular Eloah be paſſive, Elohim, being merely the plural of Eloah, muſt be paſſive too. This puts an end to the Hutchinſonian interpretation of this plural word; to the truth of which it is indiſpenſably requiſite, that the word Elohim ſhould ſignify actively. Of this, the ableſt ſupporters of that interpretation are themſelves ſo ſenſible, that one of them, a man of ſound piety and extenſive learning, and a cri ic of no common penetration, but of too fiery a zeal, ſcruples not to pronounce the poor Jew accurſed, whoſe "curſed hand, firſt applied the cholem to the ל": conceiving that this was done with the fraudulent deſign of diſguiſing the active ſignification of the word. He allowed himſelf not to recollect, that the abſence of the Vau in

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the plural word makes it not of neceſſity active, any more than the preſence of the vau, or of the cholem, makes either it or the ſingular Eloah paſſive. He conſidered not that the abſence, in the plural word, of the vau which appears in the ſingular, is to be accounted for from that cuſtom of the language, very juſtly remarked by Dr. Geddes, that the acceſſion of a new ſyllable to a word uſually eliminates a vau. But then, by a rule laid down by the Jewiſh grammarians (not without exceptions) in nouns making the laſt ſyllable in the ſingular in ֹה, though the vau may diſappear, the cholem remains. According to this rule, the anomaly of this word, if indeed it be at all anomalous, will not conſiſt in the introduction of the cholem point, but rather in the ſuppreſſion of the ſuſtaining Vau: and we may ſafely acquit the honeſt Jew of any ill deſign in ſupplying the cholem. Upon the whole, the interpretation, which the ſchool of Hutchinſon has deviſed of theſe two words, is inconſiſtent with itſelf in its different branches. The word Eloah, for any thing in the form of the word, may be either active or paſſive. If it be paſſive, as theſe critics would have it, then the plural Elohim muſt be paſſive too; and there is an end of their interpretation of that word, founded on its ſuppoſed active meaning. Again, the plural Elohim, for any thing in the form of the word, may be either active or paſſive. If it be active, as theſe critics would have it, then the ſingular Eloah muſt be active too; and there is an end of the interpretation founded upon its ſuppoſed paſſive meaning.

Theſe inſuperable difficulties lie in the way of the Hutchinſonian ſcheme of interpretation, otherwiſe, as far as it regards the plural word at leaſt, in itſelf very plauſible; but theſe are the difficulties it has to encounter, even upon the ſuppoſition that the etymology on which it is founded, deriving both the words in queſtion from the verb אָלָה, "to ſwear", or "give an oath", is legitimate. But if the etymology itſelf ſhould be found to be erroneous, all interpretations built upon it will fall with it to the ground.

Now that this etymology is falſe, appears from the conſiderations, 1ſt. From whatever verb (if from any) the words Eloah [אֱלוֹהַּ] and Elohim [אֱלֹהִים] are derived, the derivation is from the verb in kal: for they are not from the piel, becauſe the ל is not dageſhed; nor from the niphal or hiphil, becauſe no heemantic is prefixed. 2. If אלה, "to ſwear", be the verb from which they are derived, they are derived from the kal of a verb quieſcent Lamed He. For ſuch a verb is אלה. 3. No verbal of the maſculine gender, derived from the kal of a verb

quieſcent Lamed He, and retaining the final ה unchanged, is found with a vau quieſcent in cholem, between the ſecond and third radical. But ſuch is the ſtate of the ו in the maſculine noun Eloah, אֱלוֹהַּ. Therefore this noun is not a verbal from אָלָה; and this is further evident, inaſmuch as the final ה is mappiked, which never happens to the quieſcent mutable ה. 4. With reſpect to the plural noun Elohim אֱלֹהִים, not to inſiſt upon its connection with אֱלוֹהַּ, of which it is manifeſtly the plural, but conſidering it in itſelf, this plural word cannot come from the root אָלָה: becauſe both the benoni of any verb quieſcent Lamed He, and all maſculine verbals from ſuch a verb, which retain the final He in the ſingular number, all without exception drop that He in the plural.

It may ſeem, that all theſe objections reſt entirely on the Maſoretic punctuation; and it may be ſaid, that the punctuation ſhows indeed that, in the judgment of the Maſoretes, theſe words are not derived from the verb אָלָה, "to ſwear": but their judgment might be wrong in that, as it unqueſtionably has been in many inſtances: and inſtead of arguing from their points againſt an interpretation which has much to recommend it, we ought rather to correct the pointing. But to this it may be anſwered, 1. with reſpect to the plural word, the reaſoning depends not at all upon the pointing, but upon the grammar of the conſonants. For, by that the *plural* noun, if a maſculine from the verb אלה quieſcent Lamed He, ought to drop the ה in the plural. 2. It is readily granted, that the Maſoretic points are no part of the ſacred text; that they were an invention of critics, of very ſlender talents (though of no ſmall induſtry) in a very late age; and, that they are of no authority at all, as affecting the words of any particular text. It is certain, that the inventors of theſe points, intending to diſtinguiſh the different ſenſes or the different applications of a word, which, without any alteration of the letters, might admit a variety of ſenſes, or might be variouſly applied, ſometimes as a noun, ſometimes as a verb, ſometimes as a participle; the Maſoretes, it muſt be confeſſed, meaning to diſtinguiſh theſe different ſenſes or applications by differences of points, have in innumerable inſtances diſtinguiſhed erroneouſly. Miſtaking the ſenſe or application of a word, they have applied one ſet of points, when, by their own principles, they ought to have applied another. Inſomuch that, in common words of ordinary uſe in a variety of ſenſes, their points may be altered without ſcruple; or, which comes to the ſame thing, the word may be con-

conſidered in its bare letters, and rendered as may beſt ſuit the context, without any attention to the points which the Maſoretes may have affixed to it. Nevertheleſs, when it is obſerved that ſo remarkable a word, as one of the names of God, is always when it is ſo uſed, and only when it is ſo uſed, or underſtood at leaſt by them to be ſo uſed, pointed by the Maſoretes in a very particular way; it ſeems but a fair concluſion, that they had ſome very ſound and weighty reaſon, though it may not be clearly diſcoverable at this day, for their particular way of pointing in that inſtance; and that what is intimated to us under the cypher of their points, concerning the etymology of the word, is what had come down to them by tradition, from more informed critics, in the earlier ages of the language. It is true, they may have pointed ſuch a word, in ſome inſtances, erroneouſly. They may have taken it as the name of God, in a paſſage where it is really ſomething elſe; or they may have taken it as ſomething elſe, where it is really the name of God. It is very remarkable, however, that, with reſpect to the word Eloah, they have not been guilty of any ſuch error either way. They have been ſuſpected indeed of an error, in the firſt way, in one paſſage, but without ſufficient reaſon. It has been ſuppoſed, that in Deuteronomy xxxii, 17, they have miſtaken the pronoun relative for the ſingular name of God, written defectively without the ו, and have given אֵלָה, when they ſhould have given אֲשֶׁר. But beſides, that in this place many MSS. have אֲשֶׁר, if the word were the pronoun, the order of the words would have been the contrary to what it is. It would have been לֹא אֱלֹהִים אֵלָה. But even upon the ſuppoſition that they have miſpointed the word in many inſtances, yet it will not follow, that what the particular punctuation, which they apply to it uſed as the name of God, declares of its etymology in that ſignification, was not the true notion of the etymology; and ought not to be received, as at leaſt of higher authority than any modern hypotheſis. Now what the Maſoretic punctuation declares of the words Eloah אֱלוֹהַּ and Elohim אֱלֹהִים, uſed as names of God, is, that neither of them is derived from any verb quieſcent Lamed He. Therefore not from the verb אָלָה, "to ſwear."

But this ſame Maſoretic punctuation, giving to it no more authority than fairly belongs to it in this inſtance, will carry us, if we attend to it, another ſtep. The final ה in the ſingular noun, being mappiked, cannot be a paragogic ה. The word

word אלוה, is not a noun formed by the addition of ה to any other root; the root אלה for inſtance, or אל, or איל. It follows, therefore, that the three letters, א, ל, and ה, are ſeverally radical, and אלה itſelf muſt be the root.

Otherwiſe than in the words Eloah and Elohim, this root is obſolete in the Hebrew language; nor is it uſed for any thing but God in the Chaldee or the Syriac; except that the Syriac forms from it a feminine noun, to ſignify a Goddeſs; and both the Syriac and the Chaldee have another feminine noun, rendering "Deity" or "Divinity." It is natural to ſuppoſe, that the Hebrew root had originally ſome leading ſenſe, which is involved in the uſe of theſe verbals as names of God. But what that ſenſe may be, is only to be conjectured, and that but obſcurely, from attending to the application of them in various paſſages of Holy Writ. Previous to any other remark upon that ſubject, we would obſerve, that the uſe of the ſingular Eloah, as a name of the true God, is very rare, in compariſon with that of the plural, in the Hebrew Scriptures. The ſingular occurs only 57 times in all (the Chaldee both of Daniel and Ezra being ſet out of the queſtion) and as a name of the true God only 52 times. Of the 57 paſſages in which the word is found, 41 are in the ſingle Book of Job; of the remaining 16, two are in the Book of Deuteronomy xxxii, 15, 17, i. e. in the Song of Moſes, and not another in the whole Pentateuch; one is in the ſecond Book of Chronicles (xxxii, 15) and one in Nehemiah, and no more in the hiſtorical Books. In Chronicles it is put into the mouth of Sennacherib, ſpeaking of *any* God, and putting any and all upon a level with Jehovah. In four paſſages it is found in the Book of Pſalms, in one in the Proverbs, in one in Iſaiah, in four in the Hebrew of Daniel; but in three of theſe four, it is applied to the falſe God of the wilful King. In two paſſages it occurs in Habakkuk, but in one of the two (chap. i, 11) it is applied to the falſe God of the Chaldæans. It appears, therefore, that the ſingular noun Eloah occurs only twice as a name of the true God, in any of the proſe-parts of the Scripture; once in Nehemiah, and once in Daniel. Hence it ſhould ſeem a ſafe concluſion, that the plural Elohim is the true proſe-word; that the other is a word of poetry, and was not uſed as a name of God in proſe, till the Jews in their captivity had learned to Chaldaize. The plural Elohim therefore is the word, in the applications of which, we may ſearch for veſtiges of the leading ſenſe of the obſolete root, if it is any where to be found.

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In general it is very obvious, that the word Elohim is expreſſive of relation. Another, but only one other of the divine names, namely, אל, El, occaſionally expreſſes relation. But it is only occaſionally, and rarely, that El is ſo uſed. Whereas Elohim, as a name of the true God, is ſo conſtantly uſed as a term of relation, that it is reaſonable to think the idea is involved in the very meaning of the word. It is not, however, expreſſive of a relation between equals; nor is it an appellation for both parties in common, in the relation it denotes. It is the name of the ſuperior party. The ſuperiority is evidently the moſt abſolute; the dependance on the ſide of the other party moſt complete and entire. But the ſuperiority is mixed with love and benevolence, on the ſide of the ſuperior; and the awe of a dependant ſtate, with grateful attachment on the other ſide. A ſlight attention to the general uſe of the word is ſufficient to diſcover, that theſe are the circumſtances in the relation it denotes, and that it is the name for the ſuperior in that relation; but the relation is more fully opened, by the argument our Saviour builds upon it, for the certainty of the reſurrection. Our Saviour argues from the ſtrict ſenſe of the words, "I am the God of Abraham," &c. from the force of the Hebrew word Elohim, that Abraham, Iſaac, and Jacob, muſt riſe again; becauſe Jehovah is their Elohim, and he cannot hold the relation of Elohim to dead men. Therefore theſe, to whom he holds that relation, muſt live. The relation therefore is that, in which the donation of life and well being is implied, and the perpetuity of the donation. God, in this reaſoning, is ſet forth as the giver of life to whatever lives; and in ſuch ſort the free unchanging giver of it, that he to whom God is Elohim, cannot but live. All this is inferred from the word; for our Lord reaſons *ex vi terminorum:* all this therefore is included in the meaning of the word. The ſame ſeems to be implied in many paſſages of the Old Teſtament; which ſeem too to intimate ſomething of a relation of the Almighty, even to the inanimate parts of the univerſe, as depending upon him for their exiſtence, and for all their properties and powers. In the 100th Pſalm, we are told to "know that Jehovah he is Elohim:" and by this we are to know it, "that he hath made us"—"we are his people, and the ſheep of his paſture." *Making*, therefore, and providential care and government of the creature made, are given in proof, that Jehovah is properly denominated Elohim; and theſe acts muſt be included in the meaning of the word. Again, Iſaiah xl, 28, &c. Iſrael is aſked, "Haſt thou not known, haſt thou not heard? Elohim everlaſting is Jehovah, Creator of the ends of the earth. He never is weary—he never toileth—unſearchable is his underſtanding. Ever giving

to

to the weary ſtrength, and to him that is nothing in vigour he increaſeth force." Here it is firſt generally predicated of Jehovah that he is Elohim everlaſting. Then the particulars, involved in that general predication, are opened in the ſequel. Namely, that he created the earth, aſſigning to it its proper ſize and figure: (for this is creating the ends of the earth). It had been mentioned in the 26th verſe, that he created the ſtarry hoſt, arranged the celeſtial bodies in due order, impreſſed their rapid motions, and inveſted them with their efficacious phyſical powers. Therefore this is not repeated here: and in theſe great operations, no toil or difficulty attend the exertions of his might, nor fatigue follows it; and his underſtanding is beyond all comprehenſion. He is ever ſupplying power and ſtrength to thoſe that need it. The phraſeology of the original expreſſes that he is doing this inceſſantly: and theſe particulars are the Prophet's expoſition of the appellation, "Elohim everlaſting."

From this, and other paſſages to a ſimilar effect, it ſhould ſeem that Abarbanel, however abſurd his etymology of the word may be, has given the true ſenſe of the word, when he ſays, that as the word "Jehovah" is to be expounded of the divine eſſence in itſelf, Elohim, on the other hand, is to be underſtood in relation to external things. That it is a name of God with reſpect to effection, production, creation, and influence upon all things in the univerſe; which receive from God their being, are maintained by him in a ſtate of well being, and in the vigour of their reſpective natures. In ſhort, it ſhould ſeem that all thoſe perfections of the Deity, which are diſplayed in his actions upon created things, are in ſome manner or other comprehended, and as it were concentred and wound up, in the primary ſenſe of the ancient root אלה: and ſince goodneſs is certainly at the head of all thoſe perfections, and is the principle which puts them all in action, it is no very improbable conjecture (but we can call it nothing more) that "the Good" (τ' Αγαθὸν) was the original ſenſe of that root; which ſenſe is ſtill preſerved in a derivative from it, the noun אלה in the Arabic language.

The application of the word Elohim, to other things beſides God, may ſeem to be a great objection to this interpretation. For it may be ſaid, that whatever is included in the proper meaning of the word, muſt be underſtood of every thing to which the name is applied: and the whole aſſemblage of perfections, which we imagine to be contained in it, as applied to the true God, we muſt equally aſcribe, not only to the holy angels and to great men, to whom the ſame appellation is ſaid ſometimes to be given; but even to Chemoſh, the Elohim

of

of the Moabites, and to other idols. But it may be anſwered, 1ſt, that this objection proceeds upon an aſſumption, that the word is never uſed but in its full and proper meaning; a thing which cannot be affirmed with truth of any word in any language, except perhaps of the two Hebrew names of God, יה and יהוה. 2. If the ſacred writers may be allowed to be good expoſitors of their own language, the word Elohim is not to be underſtood in the ſame manner, when applied to any other than God. For Jehovah ſays, by the Prophet Iſaiah (xliv, 6) "beſide me there is no Elohim;" which could not be ſaid with truth, if any other were Elohim, in the ſame ſenſe with Jehovah. It is to be taken therefore in ſome narrower and lower ſenſe, when it is applied to any other than Jehovah. If it be aſked, what is that narrower and lower ſenſe, in which it is to be taken in thoſe other applications? The anſwer is, that it will neceſſarily vary with the ſubject. 1. When the Holy Angels are called Elohim, as they certainly are in Pſ. viii, 6, and xcvii, 7; the Apoſtle, telling us what the Angels are, leads us to the expoſition of the word in this uſe of it. "They are all miniſtering ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation." They are all, therefore, under the ſupreme direction and controul of God, benefactors of his ſervants upon earth. They are ever employed in good offices for them, and though no one of them is τ'Αγαθὸν, THE GOOD, they are all in a ſubordinate degree δοτῆρες ἐσθλῶν, givers of good things. Not as having any thing of their own to give, but as conveying to us the good gifts of God: and in this ſecondary ſenſe they are Elohim. 2. In a ſenſe ſtill more reduced, the word might be applied to great men, Princes, Rulers, Judges; for all theſe are "Miniſters of God for good" in civil ſociety. But it has been already obſerved, that not a ſingle unqueſtionable inſtance is to be found, in the whole Bible, of the application of the word to any ſuch perſon. In Exodus, when it is ſaid of Moſes that "he ſhould be Elohim to Pharaoh, and Aaron his Prophet," the uſe of the word is evidently figurative; and nothing more is meant, than that Moſes ſhould appear to Pharaoh as poſſeſſed of powers more than human: conferring bleſſings, and inflicting plagues (both ſupernatural) at his own pleaſure, and employing Aaron as his inſtrument. 3. When the word is applied to idols, it is to be conſidered, whether it be in the ſpeech of idolaters or of the faithful, that this uſe is made of it. If in the former, it is only that idolaters impiouſly apply to the objects of their own worſhip the titles of the true God. If in the latter, it ſignifies only, that the idol was ſet up as Elohim by its worſhippers. Thus Chemoſh is the Elohim of the Moabites, becauſe Chemoſh

moſh was honoured by them with the name of the true Elohim, and the worſhip due to him. The modifications of the ſenſe of the word according to the ſubject, and even the miſapplications of it, make no ſolid objections to what we have ſeen reaſon to give as its abſolute and proper ſenſe, when applied to its firſt and proper object.

The like anſwer is to be given, if the inference of a plurality in the Godhead, from the plural form of the noun Elohim, and its conſtruction ſometimes with plural, ſometimes with ſingular verbs and pronouns, is denied, on account of a ſimilar application of the word (very rarely to be found) to individuals not of the divine eſſence. The proper ſenſe and import of the word is not at all in queſtion, in any ſuch catachreſtic uſes of it. An objection much more plauſible has been founded on the application of the word in two paſſages, to one of the perſons of the Godhead. The firſt is in Judges xiii, 22; the ſecond in Pſ. xlv, 7. The firſt is alledged by ſome as an inſtance, in which the word Elohim is applied to a ſingle Angel. Manoah ſays to his wife we ſhall ſurely die, becauſe we have ſeen Elohim;" giving that name to the Being that had appeared to his wife and him, in ſuch manner, that they both at firſt miſtook him for a man. But Manoah gives him not the appellation of Elohim, till he had been made to underſtand, by a myſterious title which the perſon appearing aſſumed (v. 18) and by his viſible aſcent into heaven in the flame of the ſacrifice, which Manoah had offered to him, that he was no man, nor indeed any created Angel; but the Jehovah-Angel, i. e. Jehovah himſelf. For when "Manoah knew (ſaw and underſtood, more eſpecially by the manner of his diſparition) that he was the JEHOVAH-ANGEL, then Manoah ſaid unto his wife, we ſhall ſurely die, for we have ſeen Elohim." Judges xiii, 20, 22. In the ſecond paſſage it is indiſputable, from the Apoſtle's citation of that text (Heb. i, 8) that the word Elohim is applied to the ſecond perſon, in his individual character, as it may be called, of the incarnate God. At the ſame time it appears by the paſſage, at leaſt by its immediate context, both in the original and in the citation, that the name is common to him with other perſons. "Thy throne, O Elohim, is for ever and ever—Thou loveſt righteouſneſs, &c.—therefore Elohim, thy Elohim, hath anointed thee," &c. v. 7, 8. Nothing can be more evident, than that the Elohim of the 8th verſe, who anoints, muſt be another perſon, or other perſons, than the Elohim of the 7th, who receives the unction. It muſt be granted, however, that in both theſe paſſages, the one in the Book of Judges, the other in the Pſalms, the name of Elohim is given to a ſingle perſon;

perſon; and cannot, it ſhould ſeem, in thoſe inſtances imply plurality of perſons. The ſolution of the difficulty is, that the paſſages are only two, and in both we muſt admit a degree of catachreſis. The unity of the three perſons in the eſſence is ſo ſtrict and intimate, that any general appellation of the Godhead may be applied to any one; reminding us of the plurality by that application, though not implying to be ſure a plurality of perſons in the ſingle perſon, which would be a contradiction in terms. That this is the true account of the matter is evident, from what has been already remarked upon the ſecond paſſage, taken in connection with its context; and it is confirmed by what our Lord himſelf ſaid to St. Philip, "He that hath ſeen me, hath ſeen my Father alſo." Thus Manoah having ſeen the Jehovah-Angel, ſaid with truth he had ſeen Elohim. We may add, with reſpect to both theſe paſſages, what Mr. Parkhurſt has remarked of the ſecond, that the word Elohim is applied to the ſecond perſon ſingly, *as the repreſentative of the whole Trinity*. This application of the word to Chriſt, ſingly, ſeems to have been the difficulty of principal weight with Bellarmine and Druſius, which induced both thoſe conſummate critics to reject the inference from the plural form of the word, which the Maſter of Sentences firſt taught the Chriſtian world to draw. They make it indeed a further objection, that he was the firſt; that we meet with no ſuch inference in the Fathers, not even in Origen or St. Jerom. But this will appear an argument of little weight, to thoſe who conſider how little the Fathers in general were acquainted with the Hebrew Scriptures; how little they concerned themſelves with verbal criticiſm; and how much the learning and ſagacity, even of Origen and St. Jerom, left to be explored by the induſtry of later critics.

§ 2. *Of the Name* EL.

It has been obſerved, that of the divine name El, אֵל, El as well as Elohim, ſometimes admits relation. For it takes the ſuffix of the firſt perſon ſingular, but that ſuffix only. We read "my El," but never "our El," nor "thy," nor "your," nor "his," nor "her," nor "their El." The form of the word Eloah, אֱלוֹהַּ, as clearly contradicts the derivation of El from that word, as of that word itſelf from El. For the mappiked ה, as it cannot be paragogic, neither can it be omitted in derivatives. Michaelis ſeems to be right in condemning the derivation of this divine name from אול. It appears to come from the root אלה, in its primary ſenſe of "approaching or coming

coming close to," accedere, whence also descends the preposition אֵת. According to this etymology, it will more particularly express the omnipresence of God, under the notion of a "proximity," or "coming close up to every thing." When it takes the suffix of the first person singular, it expresses the suppliant's sense of God's constant proximity to him. It will be found, that in all the passages where this name or title of God is used, the recollection and mention of his omnipresence in some, of his perpetual closeness to the individual in others, is peculiarly proper and emphatic. Thus, in Joshua xxii, 22, the Transjordanic settlers swear in these awful terms, "Omnipresent is Elohim Jehovah, Omnipresent is Elohim Jehovah. He knoweth, and Israel he shall know, &c." In Psalm xxii, Messiah prays thus: "My EL, my EL, i.e. thou that art usually close beside me, wherefore hast thou forsaken me." In the opening of the 50th Psalm, the omnipresence of God is held forth with particular emphasis, when the whole earth is summoned from the rising up of the sun to his going down, to hear the general promulgation of the new Revelation of the Gospel, and witness the execution of judgment upon the Jews.

Of the Divine Names, JEHOVAH *and* JAH.

יְהוָה יָהּ

Of all the explications that have been attempted, of this sacred name Jehovah, Dr. Geddes's is, beyond all comparison, the most unlearned, irreverent, and contemptible. He would have done well to have confirmed his singular opinion (that it is merely the third person future of the verb substantive, with the middle ה changed into a ו, to give the word the semblance of a noun) by instances of such verbs so metamorphosed; but he had no such instances to produce.

The word is a noun, not derived from the verb substantive הָיָה, but from the verb הוּה; a word, as we shall show presently, considerably differing from the verb substantive in its signification. We cannot easily be persuaded, that the initial י is merely formative of the proper name, as it is in many proper names of men; though Cocceius, Julius Bate, and other considerable grammarians, have been of this opinion: but this never was the opinion of the most learned of the Jewish grammarians. They always speak of the word as a quadriliteral root; we, therefore, strongly incline to the opinion of Hutchinson,

chinſon, Parkhurſt, and many others, that the word is really a compound; for all quadriliteral roots are compounds; and that it is compounded of the divine name יְהֹ, and הוה, the Benoni of the root הוה.

The difference between this root הוה, and the verb ſubſtantive היה, we take to be this: the verb ſubſtantive implies either εἶναι or γίγνεσθαι; either ſimply to be, or to be by generation, or production, out of ſome other thing previouſly ſubſiſting. But הוה imports ſimply to be, without generation or production; εἶναι ἄνευ τοῦ γίγνεσθαι. The Benoni, therefore, of the verb הוה, properly expreſſes τὸ ὄντως ὄν: and the import of the compound name יהוה, will be "Jah the Self-exiſtent." We cannot however agree with Hutchinſon, and the majority of his followers, that יְהֹ is a noun, meaning ἐσία, or eſſence, derived from the verb ſubſtantive היה. One great objection is, that the final ה in יה, is mappiked; which is an argument, that the root is not a quieſcent Lamed He, which is the caſe of the verb ſubſtantive. But beſides this, we are by no means ſatisfied that it is true, as is aſſerted by Hutchinſon and his diſciples, that verbals from roots Phe, He, uſually drop the initial ה. On the contrary, we are inclined to think ſuch verbals never drop the initial, without aſſuming ſome heemantic in the place of it. For theſe reaſons we would either, with Cocceius and Vitringa, derive יְהֹ from the root יאה, or take it as a root by itſelf. The name we take to ſignify, as it is explained by Cocceius and Vitringa, whatever is lovely, fair, and admirable in the divine nature. But it is a name deſcribing God, not barely as poſſeſſing theſe perfections in himſelf, but as putting them forth in act, for the protection and benefit of the godly. See Vitringa, upon Iſaiah xii, 2, and xxvi, 4. It cannot be adequately rendered in any language. In the Targum it is rendered by דהלא; in Greek it might be, in ſome degree, expreſſed by Αὐλόκαλος, or ἀὐλὸ καθ' ἀὐλὸ καλὸν; in Engliſh, by All-Glorious, or All-Adorable: and thus the import of the compound name יהוה, will be "the All-glorious Self-exiſtent."

(To be continued.)

ART. VIII. *Political Recollections relative to Egypt; containing Obſervations on its Government under the Mamaluks;—its Geographical Poſition;—its intrinſic and extrinſic Reſources;—its relative Importance to England and France; and its Dangers to England, in the Poſſeſſion of France: with a Narrative of the ever-memorable Britiſh Campaign in the Spring of* 1801. *By George Baldwin, Eſq. late his Majeſty's Conſul-General in Egypt; and attached to the Commander in Chief during the above Glorious Campaign.* 8vo. 4s. Cadell and Davies. 1801.

NOT only from the title-page, but from the local ſituation and character of the writer, the public might reaſonably expect a great deal more than they will find in this volume; and we cannot help being of opinion, that a very great number will partake of the diſappointment which we confeſs to have experienced. So much has the curioſity of the world been directed to Egypt, that every eye, and every ear, anxiouſly expected to know what an intelligent Engliſhman, who had reſided almoſt thirty years upon the ſpot, was able to tell them. But in this publication, which, notwithſtanding its copious promiſe, does not extend to more than 227 pages, there is very little either new, or intereſting, or extraordinary, except the Narrative of the Campaign of 1801, of which the writer was alſo a ſpectator. Here the true ſpirit of his country does indeed ſhow itſelf; here is the ardour, and animation, and patriotiſm, which the glorious ſcene was ſo calculated to inſpire. Here Mr. Baldwin may challenge competition with any narrative of the glorious proweſs of his countrymen which has yet appeared, and this we haſten to lay in part before our readers.

"It was on the 23d day of February that we left Mamorice, with a ſtrong northerly gale, and fair. The whole fleet and convoy got ſafe out, and a very formidable aſſemblage we diſplayed. On the paſſage, however, our gale increaſed too much for our convoy of Greeks and Turks to perſevere in, and they deſerted us to a man! So that upon our arrival at Aboukir, on the 2d of March, we were the ſame inſufficient force (if ſuch a word can apply to ſuch an army) with which we departed, nine weeks before, from the Iſland of Malta.

"Nothing, however, could diſmay us. Let us land! was the univerſal cry. Let us finiſh it! To death or victory!

"But on the day we arrived, although very fine, we could not be prepared to land; and on the next day, there came on another ſevere gale of wind, and made it impoſſible for us to think of attempting to do any thing until the 7th of March. In this interval of time, the French had opportunity to collect all the ſcattered diviſions from the

country, to ſtrengthen their oppoſition to our landing; and we had the mortification to ſee them paſs uninterrupted, every day along the beach towards Aboukir. But, at length, the wind abating, the General was enabled to go in a boat to reconnoitre the ſhore, and to determine upon the ſcite fitteſt for landing. Sir Sidney Smith took the ſame opportunity to reconnoitre the lakes, and in three armed launches aſſailed a battery, took a block-houſe defended by fifty men on ſhore, boarded a guard boat at the entrance of the Aboukir lake, and after aſcertaining certain points of ſervice, returned with a Chief-de-Brigade captive, an aſs, and a Fellah, its driver, to the unſpeakable amuſement of the whole fleet. Trivial as this event appears, it had enough in it to engage the ſpirit and excite the emulation of the whole army: every man wiſhed to have been of the party: it gave a glee to our preparation for the next day.

"The orders were given. The men were to be in the boats by two o'clock in the morning of the eighth; and upon the ſignal of a rocket fired into the air from the Admiral's ſhip, the whole were to be put off towards the ſhore.

"The rendezvous was appointed to be within the armed veſſels, ſtationed to cover the landing; and here the boats were to form, and take their order for proceeding to the ſhore.

"The poſition of this rendezvous relatively to the coaſt, or ſcite appointed for the general diſembarkation, may be deſcribed to be within the arch of a circle, whoſe baſe, on a line (of about three miles in length) drawn from one extremity to the other, would be about a mile from the ſhore; as for example*:

"Within the line repreſenting the baſe, were ſtationed the brigs of war and bomb veſſels deſtined to cover the landing. The Mondovi, commanded by Captain Stewart, was the centre ſhip of theſe; and here did I aſk leave to be, to look at this eventful ſcene.

"The rocket was fired, and the boats put off from the ſhips. I ſoon after got into my boat, and on my way came up with and paſſed the whole diviſion of the army in about one hundred and fifty boats, and numbering nearly ſix thouſand men.

"You will have anticipated my reflections upon this ſcene. The ſilence of the night, and the ſolemnity of the buſineſs, paſſing along a ſpace of ſix miles towards the ſhore, and amid this foreſt of ſhips, will naturally diſpoſe one to many of thoſe ſerious reflections, on the wonderful caſt and compoſition of men; which, particularly at an hour ſo full of doom to thouſands of us, will irreſiſtibly intrude upon, and poſſeſs the mind.

"You ſee me in a boat, enveloped by the ſable mantle of the night, ſhrugged up to keep the cold from me; my eyes turned up to the rich beſpangled heaven of Egypt, ſeeing the wonderful hand of the Creator in every orb; his omnipotence preſent to my mind: nothing heard in this ſolemnity, but the diſmal murmur of oars, thouſands of oars dipping in the ſea, pulling eager and haſty to deſtruction! And that I ſhould be among them, amid this tumult of war! reluctant to war,

* This expreſſion refers to a ſketch immediately ſubjoined.

and

and rushing among the foremost into the horrors of it! unaccountable destiny of man!

"Ah! but ambition must have bounds! If ambition were to have no bounds, ambition would overawe the world! Then who shall check ambition but the sons of freedom? But who shall be worthy of freedom, but the virtuous? But who shall spurn at the impertinence of Gallic pride, but Englishmen? Then come on!—To work!

"At about day-light, the whole division were arrived at the rendezvous; and here they were employed arranging their military requisites until eight. It appeared, to our impatience, long. The French position, as to extent and appearance, I have delineated; but fortified as it was, and defended by four thousand men, it might have resisted the world. I wish that I had talent to describe it to you; for having seen the display of its effects upon the landing, from so near and central a situation, I ought to be able to impress you with a proper idea of its force. The Commander in Chief saw it; but he viewed it with as much calm as the opposition seemed to be stern and difficult to surmount: and there, where there seemed to be most strength, there did he determine to make his attack. I have been told, that it is the characteristick feature of his military life always so to do: and he did it—and he did well!

"The hour for moving forward at length come, the whole division was immediately in motion: the right wing under the fire of the castle of Aboukir; the centre, under a sand-hill near sixty yards high, in the front and centre of the French position; and the left wing on the right of the French, leading from the principal sand-hill to a low point, terminating at the entrance of the Aboukir lake. The spaces, from the extremities of the French position to the commanding hill in the centre, were interspersed with inferior sand-hills; and in the intervals between these sand-hills were stationed infantry and artillery innumerable, to annoy us. All this scheme of fortification appeared to refer its bearings to the great sand-hill in the centre, which, besides the cannon which were mounted on it to defend it, was, on account of the natural difficulty in ascending a yielding soil, deemed inaccessible.

"Under this amphitheatre of hills and hillocks, forming gradations which may be compared to the seats in those amazing structures, and on which cannon at frequent distances all around were placed, as well as men to annoy us, did our brave army advance. Not a Frenchman was to be seen; not in any array or on the beach; but by stealth from their concealments. Our flat boats, with about fifty men in each, were preceded by armed launches, to check the fire of the enemy; but they suffered our boats unmolested to advance, until the whole division was within the arch of the circle already described; then opened such an hail-storm of shot and shells of all dimensions, from within the whole circumference of this arch, from front and flanks; such an hail-storm, I say (for whoever saw the effects of a most dreadful hail-storm on the water, can alone conceive an idea of it) of shot and shells upon our boats, as nothing but the immediate hand of Providence could save from total submersion.

"Let a man figure to himself the effect of a single shell striking the water near a boat, and the columns of water it dashes into the air before

fore it, and then repreſent to himſelf the millions of theſe ſhot and ſhells, falling all around and among our army of boats, in quantity like hail; then be aſſured that only one of this ocean of boats was materially hurt by the percuſſion of a ſhell; and that none were ſubmerſed by the inundation of water upon them; and then let him ſay, if any thing but the immediate hand of Providence could have ſaved them.

"And let him conſider, that under this ſtorm, which is only conſidered as to its real effects; under this inceſſant ſtorm of ſhot and ſhells, and grape and miſſile of every denomination, filling the air with cloud, and ſulphur, and fire, and thunder, and ſmoke, and all the horrors of damnation* fulminating about them, did our brave army advance: yes! advance! But how advance? Cooped up in boats like ſheep; their hands acroſs upon their breaſts; inactive, not inſenſible of the dreadful lot to which every man was helpleſsly expoſed; ſtill undaunted, undauntedly advance; and intrepid and impatient, gain at length the ſhore.

"There was, however, a moment in this proceeding like a pauſe, a very awful moment; it was the moment which coſt Major Ogle his life. I ſaw it from the poop of the Mondovi; and from the painful feeling it gave me, I felt myſelf ſhrinking from the horror of the ſcene: it was that point when

——— Gone ſo deep in gore,
As dangerous to retreat as wade quite o'er.

"I could not conceive the reaſon of this pauſe. I was trembling at the precipice which it preſented to our affairs; when obſerving the beach, I fancied that I ſaw ſome of our men on ſhore: I was ſeized with a convulſion of joy; I ſhouted—they are on ſhore! huzza, my boys, they are on ſhore! And all our ſhip's company huzzaed; and ſo the next; and ſo the boats: it had the effect of wildfire; it caught like an electric ſhock; the whole army ſhouted—huzza! huzza! huzza! huzza! and on ſhore they went.

"They formed, and up this inacceſſible hill, General Moore at their head. The French, on the top of the hill, were ſtaggered with this wonderful audacity: I ſaw them heſitate and look, and turn aſide; then ſtop and look again; not firing, as they might have done, with all the ſteadineſs and advantage of their ſituation; but having no feeling, but a ſenſe of their danger, they run. Our brave ſoldiers gained the ſummit, took ſome field-pieces from the enemy, and purſued them down the back of the hill to complete diſperſion.

"If you will bear this picture in your mind; that is to ſay, our troops in poſſeſſion of this principal hill in the centre (from being at the bottom of the arch) in the rear of the enemy's whole poſition, you will catch immediately the deciſive effects of it; and give to the Commander in Chief a merit in his plan of attack, which to men not acquainted with this preconception of the reſult, muſt appear the moſt

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* This expreſſion conveys a ſpecies of horror, which ought to have been prevented.

daring,

daring, the moſt dangerous, the moſt deſperate plan that ever was attempted and executed in the hiſtory of mankind.

" For the centre hill carried, all the ſupport of the enemy's flanks, referring to the centre, was cut off; and inſtead, they had the Engliſh playing upon them in their rear.

" It happened that in landing, our boats took a direction which brought them all on the front, and to the right of the French poſition. I attributed it to the dreadful fire of the caſtle flanking our right, which would neceſſarily give them a tendency to the left.

" On landing, the enemy poured down in torrents to the beach; they even ruſhed into the ſea, and killed our men in the boats: but our brave fellows were not to be overcome. They formed ſteadily as they kept jumping on ſhore, and fought under this diſadvantage like lions. They were charged by a body of cavalry; they broke this charge, and receiving continual ſuccours from the boats, they forced the enemy to give ground.

" It was at this moment of time that our right had gained the hill; for although there muſt be ſome diſtance in the deſcription, there was very little in the time of the actions. The French troops perceived it; and ſenſible of the check they were under by this event, were forced immediately to think of a retreat.

" Not more than two thouſand of our men were on ſhore, when they forced the enemy to give ground: but every ſtep was fought; was gained. And, at length, a victory (which will give a character to our army for conſtancy, reſolution, ardour, intrepidity, and valour, never to be obliterated) crowned their brow with honour.

" If every circumſtance could be drawn of this great day; if I could bring into the ſcene the various efforts of a generous people: the ſeamen; the ſpirit of our young officers, ſome of them only boys in age; the game they made of the danger; their enterpriſe in going up to the cannon's mouth; their effectual, their eſſential, their diſtinguiſhed co-operation, I could move you, perhaps, as I myſelf am moved, to weep, but whether I ſhall ſay for joy, or diſtreſs, or admiration, or pity, or what? or gratitude to ſuch men; or to Heaven for giving them victory, or what? I cannot ſay: I feel it, and am overwhelmed. I cannot deſcribe it; for not half the eventful tale is here." P. 157.

In the ſucceeding part of the Narrative, the writer is alike preciſe, and faithful, and animated; and this alone will enſure honour, and reputation, and extenſive circulation to the book.

The Eſſay on the Plague, and its cure by means of unction with oil, will probably excite a ſmile from the medical reader. How far this application may operate ſucceſsfully on the gout, they who are ſubject to the viſitation of ſo rude a gueſt, may be induced to make experiment—*Dii nobis avertant.*

ART.

ART. IX. *Experiments upon the Circulation of the Blood, throughout the Vaſcular Syſtem; on languid Circulation; on the Motion of the Blood, independent of the Action of the Heart, and on the Pulſation of the Arteries. By the Abbe Spallanzani. With Notes, and a Sketch of the Literary Life of the Author, by J. Tourdes, M. D. of the Univerſity of Montpellier. Tranſlated into Engliſh, and illuſtrated with additional Notes, by R. Hall, M. D.* 8vo. 424 pp. 9s. Ridgway. 1801.

THE volume begins with the account of the life and literary labours of Spallanzani. He was born at Scandiano, January the 12th, 1729, and received the rudiments of his education under his father, who was an Advocate in conſiderable practice, and in high eſtimation among his countrymen. At the age of fifteen he went to Reggio, and ſtudied rhetoric and philoſophy, and from thence to the univerſity of Bologna, where the celebrated Laura Baſſa, his couſin, then taught experimental philoſophy. The progreſs he made under her tuition was ſo rapid and conſiderable, that he ſoon attracted the particular notice of the Profeſſors, and was occaſionally employed by them in delivering their lectures, during their abſence from Bologna. The ſtudy of the law, to which he was deſtined by his father, not ſuiting his diſpoſition, after ſome time ſpent in that line, he relinquiſhed it, and returned with freſh zeal and ardour to his favourite ſtudy, experimental philoſophy. At the age of twenty-ſix, he was called to the College of Reggio, where he was appointed teacher of philoſophy and belles-lettres. In this ſituation he continued ſix years, and during that time publiſhed a critical examination of Salvini's tranſlation of the works of Homer, in which he detected numerous errors: alſo a diſſertation on the origin of ſprings and rivers, which he derives almoſt excluſively from vapours extracted from the earth and ſea, collected and condenſed by neighbouring mountains. In his excurſions to the Appenine mountains, he obſerved that the ſprings were more or leſs numerous and abundant, according as the direction of the mountains favoured the converſion of the ſuſpended vapours into water. This opinion, however, was not peculiar to Spallanzani, as it had long been adopted by other naturaliſts. Here alſo he made his experiments on the animalcules of infuſion; which, after careful examination, he determined to be real animals, and not optical deluſions, as was contended by ſome philoſophers of his time. They are deſcribed by him as being extremely voracious, the ſtronger devouring thoſe that were ſmaller and weaker, as very prolific, and as becoming inert and lifeleſs when placed in vacuo.

vacuo. The results of these experiments were not published until several years after, when he was made one of the Professors at Pavia. At thirty-three years of age he removed to Modena; preferring that to other universities to which he had been invited, on account of its vicinity to his own country. He here made his celebrated experiments to prove the regeneration of the organic parts of animals.

"He confirmed," his biographer says, "the multiplied regeneration of the polypus, and the common earth-worm, and discovered that the fresh-water worm reproduces itself ad infinitum, each part, into however many it may be divided, becoming a complete animal of its species. Several animals of a superior mechanism, afford results no less surprising. Toads of different kinds recovered their paws, lizards their tails, the water-snail its horns, and the land-snail almost all its members." P. 16.

In 1770, being forty-one years of age, he was appointed Professor of Natural History at Pavia. The superintendance of the museum at Pavia was also committed to him; and a sum of money, to be laid out annually in increasing the collection, placed at his dispoſal. He here completed his well-known work, in which he explains the process of digestion, the result of an almost infinity of experiments. This he proves to be performed by means of a fluid secreted in the stomach of animals, and thence called the gastric juice, "which acts," he says, p. 54, "neither in the way of fermentation nor putrefaction, but produces in the aliment a real dissolution of their principles, and that it is subordinate to the various laws of affinity," &c. Here also he instituted his experiments to ascertain the mode of generation and conception, and brings numerous additional proofs, or rather demonstrates, the justness of the theory that has prevailed since the time of Harvey, that the embryo is always contained in the ovary, or other receptacle, of the female, and that the male only imparts to it the vital principle. This was placed beyond all possibility of doubt, by his being enabled to fecundate the ova of frogs, toads, and salamanders, that had been excluded by the females without impregnation, by smearing them with the prolific liquor of the male.

"He took some eggs which a female had laid without copulation, wetted them with the semen of a male, and placed them in a situation favourable to incubation. Six days afterwards, the eggs produced living tadpoles, in every respect similar to those which are generated in the natural way. Those, on the other hand, which had not been so impregnated, gave no signs of life, and soon putrified." P. 62.

With

With a view of ſtill further extending his knowledge of natural hiſtory, in the year 1779 he travelled over Swiſſerland; and, in 1781, 1782, and 1783, viſited the moſt important places on the ſhores of the Mediterranean and the Ægean Seas. In 1789, he went to Conſtantinople, in the neighbourhood of which he continued eleven months. In theſe voyages, he collected the prodigious quantities of ſpecimens of natural bodies, with which he enriched the muſeum at Pavia. Theſe he methodized and arranged, during the vacations from lectures and other ſeverer ſtudies.

"Strictly ſpeaking," the editor ſays, "he may be ſaid to have laid the firſt foundation of that ſuperb eſtabliſhment; for, before his appointment, it contained a few mutilated relics only of the three kingdoms of nature, thrown together without order or method. Inſtead of this chaos, it now preſents to the admiration of the lovers of nature the moſt complete, and beſt arranged and diſtributed collection in all Italy, without even excepting thoſe of Bologna and Florence." P. 68.

In the year 1792, he publiſhed an account of his travels in the Two Sicilies, and in the Appenines, in ſix volumes, octavo. In theſe are contained particular accounts of Veſuvius and Ætna, and of an eruption he was witneſs to of the former. He left the account of his Journey to Conſtantinople in manuſcript, and the public will ſoon, the editor ſays, be gratified with a peruſal of it.

We are now to take our laſt view of this extraordinary man. February the 3d, 1798, being now ſixty-nine years of age, he was ſeized with acute pains in the regions of the pubes, attended with ſuppreſſion of urine, a diſorder he had before frequently experienced; occaſioned, as it afterwards appeared, by an enlargement of the proſtate gland. The next morning, when the editor ſaw him, he was lying in a ſtate of torpor, and perfectly inſenſible to every thing around him. In this ſtate he continued, with ſome ſmall intermiſſion only, during which he recognized his friends, until the 9th, when he expired, the inner coat of the bladder being completely conſumed by gangrene.

We have thought this ſhort account of the life of this celebrated experimentaliſt, and the notice we have taken of his works, the greater part of which he publiſhed before our publication began, would be pleaſing to our readers. In reſpect to the work before us, as it is only a continuation of a former production, and though proſecuted by the deceaſed with his uſual zeal and induſtry, was not conſidered by him as complete, we ſhall only give from it a few of the experiments, as ſpecimens

of

of his mode of purſuing the inquiries, without attempting to decide on the points to which they lead.

There are three Diſſertations, containing deſcriptions of upwards of three hundred experiments, with their reſults. The firſt is on the phænomena of the circulation throughout the vaſcular ſyſtem, from which we ſhall give the firſt and ſecond experiments, with a note by the tranſlator.

" I ſelected, for the ſubject of my experiments, the largeſt ſalamanders that could be found in our ditches. They are about four inches in length; and have the breaſt and belly ſtreaked with a bright yellow, interſperſed with blackiſh ſpots, which extend to the back, where they aſſume a lighter ſhade.

" To preſerve the animal in a fixed poſture, I faſtened the four legs to a ſmall gibbet, and afterwards opened the integuments from the tail to the head, which I folded back, and kept extended by means of pins. The cold-blooded animals were prepared in a ſimilar manner; after which, it was eaſy to examine, with a lens, the ovaria, the fallopian tubes, the vaſa deferentia, the gall-bladder, the inteſtines, the meſentery, the lungs, the liver, &c. It was neceſſary, however, previouſly to remove, in the ſalamander, a thin membrane, which, after the manner of the peritoneum, covers, and is reflected over theſe different parts. The ventricle, the auricle, (for the heart of ſalamanders, and other cold-blooded animals, has only one ventricle and one auricle) and the aorta are, moreover, inveſted with a ſecond tunic, which is perhaps only a re-duplication of the common integument.

" The heart of the ſalamander, incloſed within its tunics (the inmoſt of which may be ſaid to conſtitute the proper ſubſtance of the *pericardium*) was, by its alternate motion, the firſt organ that attracted my attention. This viſcus, during its ſyſtole, ſhortened and receded a little from the pericardium; whilſt during its diaſtole, it became elongated, and raiſed up this membrane, whoſe reſiſtance cauſed the heart to bend itſelf towards the auricle, which dilated and contracted alternately. But ſuch was the rapid action of the ventricle and auricle, that I could not aſcertain their reciprocal pulſations, although the tranſparency of the coats allowed me to ſee theſe two organs.

" In endeavouring to ſeparate the pericardium, the auricle was accidentally torn, ſo that the blood guſhed out, and prevented me from continuing my examination." P. 135.

" *On a ſalamander, two grey lizards, two green lizards, and two green frogs.*

" I was more fortunate in this experiment, in which I ſucceeded in removing the pericardium, without in the leaſt injuring either the heart or aorta. I have aſcertained (this circumſtance having frequently occurred in the courſe of my experiments) that, by expoſing the heart, we allow the liquor pericardii to eſcape; a fluid, which is very limpid, and found in a greater or leſs quantity in every ſalamander. The heart, deprived of its membranous capſules, roſe in the diaſtole, much more than it ſunk in the ſyſtole. To diſcover the preciſe degree of this

this difference, I took an iron wire, which I ſuſpended perpendicularly to the horizon, upon the apex of the heart, ſo that this muſcle could, in its greateſt elevation, ſcarcely touch it: having then meaſured the diſtance of the iron wire from the apex of the heart, I found that it equalled about one line. The heart of green frogs, of grey and green lizards, diſplayed an action ſimilar to that of the ſalamander; ſhortening in the ſyſtole, and lengthening in the diaſtole, the opening of the pericardium allowed the water which it contained to eſcape." P. 137.

" It was, at one period, a ſubject of controverſy, whether the heart ſhortens or elongates in the time of its ſyſtole: an inſpection, however, of the hearts of frogs and other animals, either in the body or when ſeparated from it, muſt convince any obſerver, that our author is perfectly correct in affirming, that this viſcus is leſſened, in all its dimenſions, on each contraction; and that it becomes diſtended and elongated during the period of dilatation. From a compariſon of the experiments made by Drs. Hales and Langriſh, it appears, that the capacity of the left ventricle of an ox's heart, at the termination of each ſyſtole, is to its capacity when fully dilated, nearly as 1 to $2\frac{1}{2}$. Vid. Hales's Statical Eſſays, vol. ii. Langriſh's Cronean Lectures, No. 147." P. 138. *Note of the Editor.*

The experiments were made on water-ſalamanders, frogs, grey and green lizards, land-ſalamanders, vipers, and a ſpecies of water-ſerpents; alſo on eggs, at different periods of incubation.

We have not had the curioſity to attempt to eſtimate the number of animals that were tortured, by every ſpecies of cruelty, in the courſe of theſe experiments; as we do not think the value of the object propoſed to be attained juſtified the deſtruction of ſuch a number of living creatures in ſuch a manner, or, indeed, that any object could juſtify it. We ſhall only add, that the tranſlation appears to be executed with care; and as the tranſlator is evidently well acquainted with the ſubject, we have no doubt that the experiments, and the author's reaſoning upon them, are faithfully detailed.

ART. X. *On the Appropriation and Incloſure of Commonable and Intermixed Lands: together with Remarks on the Outline of a Bill, by a Committee of the Houſe of Lords, for the ſame Purpoſe. By Mr. Marſhall.* 8vo. 88 pp. 2s. Nicol. 1801.

THE great quantity of capable land that lies abſolutely waſte, or imperfectly cultivated, in this part of the United Kingdom, is a ſubject of regret to every thinking mind. All who have

have turned their faculties to this great object of national œconomy, have laid it down, that a ſyſtem of general incloſure is the firſt, and indeed only ſtep, neceſſary for bringing them into a productive ſtate. But although the remedy is eaſily diſcovered, it has been hitherto found impoſſible to deviſe the means by which it may be accompliſhed. Lands of this deſcription exiſt in every part of England and Wales, and are not leſs widely diſtinct in their natures and capabilities than remote from each other in local ſituation. The various rights of property which extend over them are ſubtle, complicated, and heterogeneous; not only interwoven, but often ſo entangled, with each other, that it is moſt difficult to have their ſeparate values ſatisfactorily aſcertained. To compoſe one general code of regulation, which is to operate on ſuch a large and complicated portion of the rights of landed proprietors, requires much knowledge and ſcrupulous application. Before it aſſumes the force of a law it muſt be ſifted with wary circumſpection, and contemplated in its remote tendencies, as well as its direct conſequences. The difficulties incident to ſuch a comprehenſive plan have, we are perſuaded, induced the Legiſlature to pauſe, for ſuch a length of time, before it is adopted, and to content themſelves with affording the topical palliative of a private ſtatute, to thoſe who apply for it, and which extends not in operation beyond the miſchief that is felt. We cannot pretend to determine whether the time is at hand when Parliament can feel themſelves ſufficiently bold to preſcribe a more quick and general remedy; but, in the mean time, it muſt prove highly conducive to its formation, if every gentleman, who is qualified for the taſk, ſubmits his opinion to the judgment of the country. Coming forward with this view, the author of "The Rural Economy of Yorkſhire", is entitled to thanks, even from thoſe who do not altogether approve of his plan.

Mr. Marſhall commences his work with an account of the origin of commonable and intermixed lands. This he attributes to a general mode of cultivation and defence, ſuited to the times in which the plan originated. His theory, for it is no more, has no uſeful connection with the main object of the tract, and it is therefore unneceſſary to examine it minutely. Yet it may not be improper to obſerve, as we paſs, that it is a miſtake to ſuppoſe, that the internal œconomy of manors and townſhips was "a parochial arrangement." If the author examines Domeſday-book, and many other ancient records, which deſcribe the ſtate of the country, he will find ſeveral facts, not only irreconcileable with this, but with many of his remaining conjectures.

Mr.

Mr. M. before he ſtates the principles upon which he conceives the appropriation of commonable lands ſhould take place, lays it down as an eſſential part of his plan,

" ſo ſoon as theſe lands are divided among the ſeveral claimants (or, previouſly to any diviſion) to draw lines of ſeparation between the lands that are ſuitable for corn and mixed cultivation, and thoſe which are adapted to paſturage and woodineſs only; the ſame law enacting that no live ſtock, or domeſtic animals whatever, ſhall be ſuffered to depaſture on the former during the firſt three or more years after their appropriation."

From this reſtriction, which Mr. M. conceives to be "*ſufficiently compulſory*" for the purpoſe, two advantages, as he ſtates them, will follow: 1. "It will bring the culturable lands rapidly into cultivation." 2. "The country being overſtocked, it will diminiſh the proportion of animal food." For, by abridging the quantity of paſture ground,

" for raiſing ſtock, the future ſupply will be leſſened; and, by throwing a principal part of the preſent ſtock of foreſt lands into the market, and thence into incloſed paſtures and grazing grounds, a proportional quantity of butcher's meat (not fat enough to cloy or turn the ſtomach, but ſufficiently ſo to ſatisfy the appetite) will be *forced* into the ſhambles, to aſſiſt in ſupplying the demand, while the crops of grain and roots are growing on the reclaimed lands."

By this plan, the proprietor, if he has no ſufficient capital, muſt either ſuffer his lands to lie idle, or mortgage it for ſtock, or elſe ſell it altogether. He is not to be permitted, according to the ancient notions of Engliſh liberty, and the principles of the beſt writers on political œconomy, to manage his property upon his own concluſions, of what is moſt conducive to his profit or his convenience, or whatever elſe the comfort of his life may require: there is to be neither excuſe, nor delay, nor mitigation of this univerſal ſentence; by which all is put in requiſition, for the plough. It requires but little fancy to put the monſtrous inconveniences of ſuch a meaſure into the form of a dialogue between a farmer, who is the proprietor of a common right, and a ſpeculator.

Spec. Plough up, Mr. Farmer, plough up.—*Farm.* Plough up, maſter! Why, *I want paſture*, and have one thouſand acres under the plough already.—*Spec.* Have you ſo? Why then the only remedy is to plough up!—*Farm* But I have no capital to ſpare, for putting ſo much unreclaimed ground under tillage.—*Spec.* Pſha! You can mortgage.—*Farm.* Your monied men are woundy cunning, and the attorney will get the land before it will return a profit to pay off the debt.—*Spec.* A mere trifle! Sell to thoſe who have money, and can ſet the plough a-going.—*Farm.* But I don't want to ſell, and I may

be

be able to plough four or five years hence. Then, what am I to do with my live ſtock?—Pray, Sir, give me a little comfort by getting them well off hand.—*Spec.* O, yes! I will give you comfort—nothing ſo eaſy—ſend them to market.—*Farm.* To market! Why, they are lean, and unfit for the knife.—*Spec.* So much the better, friend, "fat meat cloys the ſtomach."—*Farm.* But every body ſells now-a-days, and they'll go for a ſong.—*Spec.* Now you have ſtated the greateſt advantage of my ſcheme—meat muſt be cheap—Three years ploughing, or everlaſting famine.

Unhappily the ear of theory is too often deaf to the voice of experience; and the mind of the ſpeculator is too active, not to bound with facility over the inequalities which preſent themſelves on the ſurface of human life. Swift, who was an acute and greedy obſerver of human weakneſs, ſaw this foible clearly, and has expoſed it wittily. The Laputan's contrivance of ploughing with a ſwine's ſnout has many unſuſpecting imitators. They publiſh their reveries with a ſober confidence of ſucceſs, and the profeſſion of a great concern for the intereſts of their fellow creatures.

We mean no diſreſpect to Mr. M. by theſe obſervations. We feel perſuaded that very little reflection will induce him to abandon a propoſition, too rigid and tyrannically ſtubborn to paſs into a law, while the feelings of Engliſhmen continue ſuch as they are, and ſuch as we truſt they will ever continue. In agricultural œconomics, the people only want to be taught what is expedient, in order to purſue it. The bulk of mankind will neceſſarily follow when they are invited by intereſt. In a free country, the people always muſt pay beſt for that which is moſt for their good, becauſe they will be moſt able to do ſo. This is a voluntary reward given by the community itſelf to thoſe who conſult its intereſts, and is much more efficient than compulſory methods, or penal ſanctions.

In propounding the principles on which the appropriation of common lands ought to be conſtructed, the author ſtates,

"that, before the diſtribution of commonable lands among the owners of common paſturage can take place, the more abſtract rights which belong to commons require to be eſtimated, and the juſt claims of their poſſeſſors to be ſatisfied. Theſe are principally manorial rights, and the rights of tithes."

The direct converſe of this poſition is the fact, ſo far as reſpects the lords of manors. It is the intereſt of the commoner which is the "abſtract right," iſſuing out of the lord's ſolid proprietorſhip of the ſoil; and every thing to which the commoner cannot eſtabliſh a preſcriptive right, belongs to him.

Neither

Neither is this a captious objection. Mr. M. himſelf draws a conſequence from his obſervation, highly diſadvantageous to the lord. Speaking of the lord's claim to an allotment in right of timber, he lays it down,

" that when the timber is young and thriving, the lord has a claim not only to the amount of its preſent value, but a perſpective claim on the ſoil which ſupports it during the eſtimated period of its future increaſe. But that dotards and ſtinted trees, which afford no increaſe of value, do not entitle the owner to any ſhare of the ſoil they ſtand upon, and the trees or their value is all that the lord has a right to claim."

But as the law really ſtands, nothing can be more falſe than theſe concluſions. The lord has a right to the ſoil on which a tree grows, and no one elſe; and this, whether it exiſted there from immemorial time, or has been planted under the ſtatutes of approvement. The commoner has no intereſt, unleſs he has one in the trees in right of eſtovers. He can have no right of paſturage, when the tree is actually growing; not only the timber, therefore, whether thriving or pollard, appertains to the lord, but the ſoil itſelf; and, in conſequence, he muſt be entitled to an allotment of land proportionate to the value of both, when the trees are taken from him.

The mode of valuing the claims of tithe-owners, is ſettled upon principles of calculation, which do not ſeem in the main objectionable. But it is a queſtion of great national importance, whether the clergyman is to be *compelled* to forego his right to tithes, for a portion of the land itſelf.

Still more objectionable is the mode propoſed for aſcertaining the allotments to be made to the ſeveral commoners, in lieu of their ſeveral rights. Mr. M. is of opinion, " that the proportions ſhould be calculated on the reſpective rented values of the lands to which the right of common is annexed, inſtead of the vague and troubleſome eſtimation of the quantities of ſtock which theſe lands would winter."

If either of theſe principles were to be adopted, Mr. M. has ſelected the better of the two. But he ſeems not to know, that the extent of the commoner's right to put on cattle is not aſcertained, at leaſt generally, by the number which can be levant and couchant on the land to which the commonage is appendant or appurtenant. It is determined by the number of commonable beaſts, which the occupiers have been accuſtomed to turn on from time immemorial, as that uſage is aſcertained by preſentments of the homage, or other ſufficient evidence. Wherever, therefore, this mode of aſcertaining the right of commonage, either between the commoners themſelves, or be-

tween them and the lord has prevailed, it is not only the beſt and ſimpleſt, but the only one which can be adopted.

Another principle of Mr. M.'s is, that the allotment of each commoner ſhould be regulated, not merely by reference to the actual extent of common right which he poſſeſſes, but in a compound ratio of that right, and the benefit he can receive from it, in reſpect of thoſe lands to which it is annexed.

Thus, as he explains it, "lands ſituated on the ſide of a common, are more beneficially placed for the enjoyment of a common right, than thoſe which lie a mile or two from it, with bad roads between." Mr. M. thinks, therefore, that a further allowance ſhould be made to the proprietor of the former lands, proportioned to the comparative advantages of his ſituation.

Let us try this principle by a familiar example: a guinea is certainly of more worth to a journeyman taylor than to an opulent nobleman. But would Mr. M. have the intrinſic value of this coin riſe and fall by a ſcale of proportions, calculated upon the neceſſities of the perſon in whoſe pocket it was lying, or the beneficial purpoſes to which the poſſeſſor might put it? Would Mr. M. think that he ought to give the taylor twenty-three ſhillings in exchange for his guinea, and the nobleman only ten or twelve? In principle, the caſes do not differ. That the practice ſhould not extend ſo far, Mr. M. muſt allow.

Let us ſuppoſe, however, that the commoner, whoſe land is removed two miles from the common, actually rents a farm of larger extent than that of his fellow commoner, and in a more commodious ſituation: or, let us take it for granted, that the more diſtant land is better adapted for the maintenance of ſtock, and therefore that 500 of his ſheep or lambs will ſell better—*communibus annis*—than ſo many of his neighbour's, who is nearer to the common, upon which the ſtock of both is bred; what becomes of Mr. M.'s principle? In both theſe inſtances, and in many others that could be put, the actual advantage would be on the ſide of the commoner who is more remote; and yet Mr. M. has not taken theſe poſſibilities into his conſideration.

Such a principle would be unequitable if it were feaſible; and if it were moſt equitable, it would be impracticable. If theſe viſionary notions of pre-eminence in value were to be laid before commiſſioners for dividing commons, they would give birth to endleſs litigations upon grounds of ſpeculative advantage, which could neither be fully eſtabliſhed, nor fairly appreciated. The impoſſibility of doing ſo, has compelled courts of juſtice, in caſes even of conſiderable hardſhip, to lay down one invariable rule, namely, that where the ſole object is the valuation

of property, it is to be made according to the poſitive worth of the thing—*per ſe*—without reference to the perſon by whom, or the mode in which it is to be enjoyed, or to ſuch accidental circumſtances as might enhance or diminiſh its value in the hands of the owner.

We have been thus particular in diſcuſſing the principles upon which this author founds his plan of appropriation, from the great importance of the ſubject, and a due conſideration to Mr. M. himſelf. The limits which we muſt preſcribe to ourſelves, compel us to be more brief in noticing the remainder of the work.

In the ſketch of the Act "for incloſing parochial Waſtes or ſingle Townſhips," there is much of that tautology which the author objects to in modern ſtatutes. He may conceive, that by departing from the accuſtomed modes of legiſlative expreſſion, he renders his clauſes more eaſy for common comprehenſion. But a miſchief ariſes in conſequence of this practice, much more enormous than that which is ſought to be redreſſed. Whether if it were permitted to chooſe again, the preſent phraſeology of our ſtatutes ought to become the object of deliberate choice, is a point upon which we give no opinion. But adopted as it has been ſince the days of Hen. VIII. it has received a ſettled mode of interpretation, which puts judicial inveſtigation at reſt; and upon which, therefore, it would be moſt dangerous for the repoſe of mankind wantonly to innovate, or idly to diſturb it.

We have no opportunity of eſtimating the general propriety of "the Remarks on the Outline of the Bill propoſed by the Lords' Committee," on the ſame ſubject, as we have not ſeen the Bill upon which the remarks are made. It was introduced by Lord Carrington late in the laſt ſeſſions, and lies over, as we believe, for more mature conſideration. We know that it did not meet with univerſal approbation, and many of its clauſes were diſapproved by the law lords, whoſe opinions in matters of property would, becauſe they ought, have the greateſt weight with the Houſe.

We do not, however, feel the force of Mr. M.'s objections to the conſtitution of a board of five commiſſioners, who ſhall have the power of propoſing general rules for regulating incloſures, ſubject to the approbation of the Lord Chancellor, the two Chief Juſtices, and the Chief Baron, with power to make ſpecial orders as to particular incloſures.

The fancy that they may be appointed and diſmiſſed by the miniſter for the time being, is eaſily got rid of; ſince they not only may, but ought to be appointed as judges, without power of amotion, except for miſconduct.

Further it appears obvious to us, "that five men," under that venerable controul to which they would be ſubjected, are much more competent to make minute regulations for the fair diviſion of this ſort of property, "than 500 whoſe reſidence is diſperſed throughout the country; who, if they have an individual knowledge of parts of it," have neither leiſure nor inclination for ſuch a detailed eſtimate as is neceſſary to form a ſyſtem for the whole kingdom.

ART. XI. *Hoſea, tranſlated from the Hebrew, &c.*

(Concluded from vol. xviii, *p.* 574.*)*

WE return with pleaſure to our taſk of examining this learned and important work, of which we are anxious to convey to our readers as correct a notion as may be practicable, within the limits to which we muſt confine ourſelves. Having already produced the moſt material parts of a very excellent Preface, we ſhall now give a ſpecimen of the tranſlation, which, for ſeveral reaſons, ſhall be the ſhort but important third chapter. That the reader may with eaſe compare the preſent verſion, both with the authorized tranſlation of the Church, and with that of Archbiſhop Newcome, we ſhall give the ſame paſſage from each.

ESTABLISHED VERSION.

Chap. iii. 1. "Then ſaid the Lord unto me, Go yet, love a woman, (beloved of her friend, yet an adultreſs) according to the love of the Lord towards the children of Iſrael, who look to other gods, and love flagons of wine. 2. So I bought her to me for fifteen pieces of ſilver, and for an homer of barley, and half an homer of barley. 3. And I ſaid unto her, thou ſhalt abide for me many days, thou ſhalt not play the harlot, and thou ſhalt not be for another man, ſo will I alſo be for thee. 4. For the children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and without teraphim. 5. Afterward ſhall the children of Iſrael return, and ſeek the Lord their God, and David their King, and ſhall fear the Lord and his goodneſs in the latter days."

ARCHBISHOP NEWCOME'S VERSION.

1. "Moreover Jehovah ſaid to me,
Go again, love a woman,
Beloved by another, and an adultreſs,
According to the love of Jehovah towards the ſons of Iſrael,
And *yet* they turn away to other Gods,
And love flagons of wine.

2. And I bought her unto me, for fifteen pieces
of ſilver, and an homer of barley, and an half-
3. -omer of barley. And I ſaid unto her:
Thou ſhalt abide with me many days:
Thou ſhalt not commit fornication, and thou ſhalt not be for
another man:
So *will* I alſo *be* for thee.
4. For the ſons of Iſrael ſhall abide many days
Without a king, and without a prince,
And without ſacrifice, and without a ſtatue;
And without an ephod, and *without* teraphim.
5. Afterward ſhall the ſons of Iſrael return
And ſhall ſeek Jehovah their God,
And David their King;
And ſhall fear* Jehovah, and his goodneſs, in the latter days."

BISHOP HORSLEY.

1. "And Jehovah ſaid unto me again, "Go, love *the woman addicted to wickedneſs*, and an adultreſs; after the manner of Jehovah's love for the children of Iſrael, although they look to other Gods, and are addicted to goblets of wine. 2. *So I owned her as my own* by fifteen pieces of ſilver, and an homer and a half of barley. 3. And I ſaid unto her, "Many days ſhalt thou tarry for me; thou ſhalt not play the wanton, and thou ſhalt not have to do with a huſband, neither will I with thee." 4. For many days ſhall the children of Iſrael tarry, without king and without ruler, and without ſacrifice, and without ſtatue, and without ephod and teraphim. 5. Afterward ſhall the children of Iſrael return, and ſeek the Jehovah their God, and the David their King, and adore Jehovah, and his goodneſs, in the latter days."

On comparing theſe three tranſlations, it will appear, that the ſecond differs very little from the firſt, except in the circumſtance of being printed in ſhort lines like metre. But, in the third, there are ſeveral material differences from both the preceding, for which ſufficient reaſons are aſſigned. The firſt is "the woman addicted to wickedneſs"; in the public verſion "beloved of her friends"; in Newcome's "beloved of another". On this Biſhop Horſley ſays, "I adopt the rendering of the LXX and Syr. which nothing oppoſes, but the Maſoretic pointing." The verſion of the Septuagint here is γυναῖκα ἀγαπῶσαν πονηρὰ, and we ſee with ſome ſatisfaction this deference paid to ſo venerable an authority, which much improves the ſenſe. Newcome notices this ſenſe, but prefers the other. He quotes the Arabic verſion alſo as giving it. Ver. 2. "I own'd her as my own." This alſo differs materially from the former verſions, but the reaſon is clearly adequate.

* Or *reverence*.

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" This was not a payment, in the ſhape of a dowry; for the woman was his property, if he thought fit to claim her, by virtue of the marriage already had: but it was a preſent ſupply of her neceſſary wants, by which he acknowledged her as his wife, and engaged to furniſh her with *alimony*, not ample indeed, but ſuitable to the recluſe life, which he preſcribed to her. Calvin obſerves, that the parſimonious gift, a ſum of money, which was but half the price of a female ſlave, and a pittance of black barley-bread, typified the hard fare which the Iſraelites were to expect at the hand of God, in their ſtate of exile."

The preſent tranſlator agrees with his predeceſſor in thinking, that the ſtatue, Ephod and Teraphim, denote idolatrous worſhip, from which the Iſraelites were to abſtain in their adverſity. He explains the words, and defends the opinion, in a long and very learned note.

This tranſlation is intended, as was before-mentioned, for private interpretation, not for public uſe: and there are therefore ſome expreſſions admitted into it which would not aſſuredly have been hazarded in the other deſtination. One of theſe occurs in the third verſe here cited. Of this kind alſo ſeems to be " the prickers", in chap. v. 2. This, though perfectly well explained, according to the uſage of our earlier language, is too ſtrange to modern ears to be read in public. It ſignifies " the ſcouts of the chace". The Church Verſion, and Archbiſhop Newcome, have " revolters", the ſenſe of which is not very clear, and is not illuſtrated by any note. To this liſt we may add, " and as a young lion to the houſe of Judah, I", chap. v. 14. " I have *belaboured* them", chap. vi. 5. " The onward-going light", ib. " The *ſtoker* deſiſts", chap. vii. 4. This is the right ſenſe, but the word is queſtionable. The margin of the Church Verſion, and the notes of Biſhop Newcome, have " the raiſer". It is a ſubſtantive in the Hebrew, and denotes the perſon who ſtirs up the fire. Theſe, however, and a few more inſtances, that might be ſelected, ſuch as " I was a *go-nurſe* to Ephraim", chap. xi. 3, &c. are juſtified, in the preſent caſe, by the conſideration, that the declared object of the tranſlator was to find " ſuch words and phraſes as might convey neither more nor leſs than the exact ſenſe of the original." With this explanation in view, a candid critic will not materially object to any of theſe inſtances.

One of the moſt remarkable variations from the older Verſions, that we have obſerved, is in Chap. xiii, 14. The paſſage ſtands at preſent in our public Verſion, " O death, I will be thy plagues, O grave, I will be thy deſtruction." The Biſhop renders it, " Death! I will be thy Peſtilence. Hell! I will be thy burning Plague." The notes by which this new tranſlation is ſupported, are too long for our inſertion; but we

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ſhall cite a material part of one of them. It is uſually ſuppoſed that St. Paul, in 1 Cor. xv, 54, quotes or alludes to this paſſage of Hoſea, when he exclaims, "O death, where is thy ſting? O grave where is thy victory?" In conſequence of this, ſeveral commentators have been deſirous to find the *ſting* of death in the Hebrew original, which, according to Biſhop Horſley, certainly is not there. After inſiſting ſtrongly on this point, he proceeds:

"But the anxiety to ſuſtain κέντρον, as the true rendering of one or other of the two words, קטב or דבר, has ariſen, I believe, from an opinion which has long prevailed in the Chriſtian Church, that the animated exultation of the Apoſtle St. Paul over Death and Hell, at the latter end of the 15th chapter of the Firſt to the Corinthians, is a citation of this paſſage of Hoſea; and this opinion is, for the moſt part, connected with a perſwaſion, that the Apoſtle citing muſt repreſent the Prophet's words with the greateſt exactneſs. But we are not to aſſume, that the Apoſtle cites a particular paſſage; and then to conclude, that the Apoſtle's ſuppoſed citation gives the only true ſenſe of the Hebrew words, which it is our bounden duty, by all contrivances and exploits of criticiſm, to bring out of them. We ſhould firſt enquire, whether he cites or no; and if it ſhould appear that he cites, it might ſtill be reaſonable to enquire, whether the general meaning of the Prophecy might not be ſufficient for his purpoſe; or with what degree of accuracy it was neceſſary to his argument, that he ſhould repreſent the Prophet's words.

"Now, upon the moſt mature conſideration of the matter, I am perſwaded that the Apoſtle's triumphant exclamation, "O Death, where is thy ſting? O Hell, where is thy victory?" is an alluſion, indeed, to this text of Hoſea; an indirect alluſion, but no citation of it. The Prophecy which the Apoſtle cites, as one which would receive its completion in the general reſurrection at the laſt day, as a ſaying "that is written," which ſhall then be brought to paſs; this Prophecy is written in Iſ. xxv. 8, and no where elſe. And this Prophecy, which he cites, he cites with preciſion. And it may be uſeful to obſerve, that he cites it not according to the verſion of the LXX. He tranſlates the Hebrew text verbatim, in contradiction of the verſion of the LXX. For the verſion of the LXX, in this place, is ſo wretchedly and abominably erroneous, that the ſenſe it gives is exactly the reverſe of the ſenſe of the Hebrew text.

"The Apoſtle having cited this Prophecy of "the ſwallowing up of Death in victory," and, looking forward to the great event, which he mentions as the yet future completion of it, breaks out in thoſe words of triumph, which allude to this text of Hoſea. Death and Hell are perſonified and apoſtrophized, both by the Prophet and by the Apoſtle. The purport of the apoſtrophe, both with the Prophet and with the Apoſtle, is to ſet forth God's dominion over Death and Hell, and his merciſull purpoſe of deſtroying both the one and the other. This is categorically aſſerted by the Prophet; it is indirectly aſſerted, by the Apoſtle, in the ſhape of an interrogation. But in the Prophet we have no mention of the ſting, with which Death is armed

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in the Apoſtle's imagery; none of victory, by the name of victory. On the other hand, in the Apoſtle, we have no mention of the peſtilence, and the burning plague, to be inflicted, according to the Prophet, upon Death and Hell by God the Saviour." P. 162.

Much more is added in this note, and particularly on the mode of interpreting paſſages in the Old Teſtament, by citations in the New; but for this we muſt refer our reader to the book itſelf.

With reſpect to emendations of the original text, the preſent tranſlator is, as we obſerved in our former article, ſo wiſely ſcrupulous, that, in fifty-one inſtances, he has rejected readings propoſed by his predeceſſor, Archbiſhop Newcome; but not, in his opinion, with ſufficient neceſſity, or on adequate authority. It is certainly of great importance that much more caution ſhould be uſed, in this reſpect, towards the Scriptures, than is allowed in criticizing Pagan authors; and even in the latter caſe, the proper degree of liberty is more frequently exceeded than maintained. In his own tranſlation, the Biſhop is ſo careful, as to propoſe only nineteen corrections; and theſe, in general, ſo ſlightly altered from the eſtabliſhed text of Vander Hooght (which is generally followed) or ſo well ſupported by authorities, as to be very eaſily received. In the firſt inſtance, indeed (chap. ii, 6) he is ſupported only by the Syriac Verſion; but the change is merely from the noun ſingular, with the ſuffix of the ſecond perſon ſingular דרכך, to the plural in regimine, with the ſuffix of the third perſon feminine ſingular, דרכיה, that is, "her ways," inſtead of "thy way." In the ſecond inſtance, the alteration is made only by the inſertion of a ו, and that is ſupported by thirty-ſeven MSS. and ſome of the oldeſt printed texts (chap. vi, 3). In ſeveral other inſtances, the emendation is taken from the *Keri*, which the Jews themſelves acknowledge to be the right reading. In two corrections (chap. ix, 12, and chap. xi, 2) the Biſhop coincides with Newcome; the latter of them being only a diviſion of the ſame letters into two words, inſtead of uniting them into one. In the ſeventeenth emendation, a reference is wanting, in the table, to note (D); where the reaſon is aſſigned for following the Oriental Synagogue in the mere change of a final ו to a י; as producing only a more regular conſtruction, without altering the ſenſe. The Biſhop has been ſo ſcrupulous as to give a liſt, even of all the inſtances, in which he has altered the ſtops; which amount only to fifteen, and are diſtinctly explained in his notes.

After what we have ſaid, and what we have produced, it will not be wondered if we conclude by ſaying, that this tranſla-

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tion, with its notes, forms a moſt valuable acceſſion to ſacred learning; and evinces at once the beſt qualities of the ſcholar and the divine, ſupported by ſagacity and a powerful judgment.

ART. XII. *Excurſions from Bath. By the Rev. Richard Warner.* 8vo. 8s. Robinſons. 1801.

FORMER excurſions by this pedeſtrian, yet agreeable traveller, have been noticed in the Britiſh Critic. He poſſeſſes, as we have already obſerved, one diſtinction, which we would wiſh generally to accompany books of Tours and Travels. He prefixes to each ſeveral account of his Excurſions a ſmall but perſpicuous ſketch, which enables the reader, at a ſingle glance, to obſerve the local ſituation of the country and towns about to be deſcribed. Of this illuſtration, in this particular form, Mr. Warner is entitled to the entire credit.

The preſent volume deſcribes three excurſions; and the more important places viſited by the author, are Longleat, the ſeat of the Marquis of Bath; Stourhead; Fonthill; Wilton; Stonehenge; the houſe of Paul Methuen, Eſq; Bowood, the manſion of Lord Landſdowne; Charlton Park, belonging to Lord Suffolk; Bodminſter, the property of the Duke of Beaufort; Blaze Caſtle, the ſeat of Mr. Harford; Berkeley Caſtle; the towns of Stroud, Cirenceſter; the domains of Lord Bathurſt, &c. &c. &c.

They who may be induced to viſit any of the above places, will be glad to take this volume along with them; the repreſentations of each are circumſtantial, intereſting, and expreſſed with much agreeable vivacity. The following ſhort extract may ſerve to ſhow in how lively a manner Mr. W. can diverſify his narrative. Speaking of Holloway, near Bath, and formerly in the road to it, he ſays;

"To paſs Holloway, indeed, without notice, would be in ſome degree an inſult to Bath, ſince it is a legitimate child of that city, and connected with it by the ties of intereſt and gratitude, as well as of relationſhip. Upwards of four hundred years ago, the priory of Bath ſent a ſmall party of monks, and the city a little colony of citizens, to Holloway; and in modern times, ſhe has continued, with maternal care, to lend her foſtering ſupport to her offspring and its inhabitants. This *vill* reckons about ſeventy houſes, which, for the moſt part, with the exception of ſome decent manſions, are ſmall, mean, and wretched, conſiſting of petty chandlers' ſhops, dirty pot-houſes, ſlop-ſellers' reſidences, and that neceſſary adjunct to poverty, a pawn-broker's ſhop, which,

which, by the bye, under the auſpices of its *three balls*, the expreſſive emblem of the trade within (*two to one* that the pledges will never be redeemed) wears a greater aſpect of reſpectability than any of its neighbours. Contemptible, however, as theſe manſions may appear to be, they notwithſtanding afford a temporary aſylum to a very numerous tribe of travellers, who, with the regularity of true faſhionable *felicity-hunters*, pay their conſtant viſits to the city of Bath, during the gay and crouded ſeaſons of winter and ſpring. Theſe perſonages, though they exhibit in their figures every malady and defect to which the human frame is liable, do not appear to reſort to the *city of healing waters* for the aid of its ſprings, or the benefit of its baths, but with a profane diffidence in the ſkill of our phyſicians, or a perverſe contempt of the efficacy of our *Thermæ*, they boldly diſcard every phyſical ſyſtem, and place their hopes of relief in *exerciſe* alone. In purſuance of this plan, you ſee them pacing the ſtreets of the city with patient perſeverance from morning till night, and braving all the inclemencies of the weather, in ſpite of the diſeaſes with which they are afflicted. Nay, they carry their imprudence even further, obſerving, for the moſt part, the utmoſt careleſſneſs with regard to *cloathing*; and maugre the pelting ſhower or piercing wind, purſue their ambulations in a ſtate as nearly approaching to nudity as the *evening undreſs* of a modern girl of faſhion. Though from this ſingular conduct, which is contrary to that of the generality of Bath viſitors, and which (deſpiſing common opinions and modes of practice) argues a ſort of independence both in thinking and acting, we might imagine the perſonages under conſideration would not ſtoop to communicate with thoſe who are ſtill held by the trammels of prejudice, yet this is by no means the caſe; on the contrary, availing themſelves of that facility of forming acquaintance which characteriſes this city, they kindly accoſt every body they meet in the ſtreet, offer up prayers for their welfare, entruſt them with their *family ſecrets*, and, as the ſtrongeſt proof of confidence and friendſhip, conclude their harangues with a familiar requeſt of trifling pecuniary boons.

"By this time, I preſume, you have detected my ænigma, and perceive that I allude to the reſpectable community of *Beggars*; a race of people not peculiar indeed to Bath, but found here in a much more numerous proportion than in any other place in the kingdom. As the ſeaſon in which the city fills with viſitors approaches, theſe gentry flock to Holloway, and ſafe from the fangs of the beadle and the conſtable (for the Mayor's juriſdiction does not extend to this place) they glide from their aërial entrenchments into the different ſtreets of Bath, and levy contributions upon the feelings of the charitable to a conſiderable amount.

"As the trade of Bath depends in a great degree upon the viſitors to its ſprings, ſo the commerce of Holloway is entirely kept alive by the demands of the beggars, who arrive here at ſtated times in the year; and I have been informed, by a reſpectable wholeſale and retail dealer in the grocery line in Bath, that the orders of the chandlers' ſhops for goods in this receptacle of mendicants are conſtantly double juſt previous to the ſeaſons, to what they are at any other periods. As exact a ſyſtem, alſo, is preſerved with reſpect to the rates of lodging at Holloway,

loway, as in its ſplendid parent; if in the latter there be different prices for the drawing-room and the bed-chamber, the parlour and the kitchen; ſo in the former are there variations in the charges for more and leſs comfortable lodging, for better and worſe accommodation. Thus, for inſtance, the poor beggar who has been unfortunate in his avocation, and cannot afford the luxury of a bed, pays *one penny* per night for the privilege of *ſitting* up in a room, the common dormitory of this loweſt order of mendicants; the ſum of *two-pence* entitles the lodger to a pallet and a blanket; whilſt the luxurious, jolly, and ſucceſsful beggar repoſes his *remaining* limbs in a pair of ſheets, at the increaſed charge of *four-pence.*" P. 3.

Some more ſerious reflections follow, on the evils of mendicity. At p. 217, Mr. W. relates, as an anecdote of *Lord Jefferies*, the ſtory of Dryden's funeral, told firſt by E. Thomas (Corinna) and repeated by ſeveral biographers, but refuted by Mr. Malone in the Life of Dryden, p. 367. See Brit. Crit. vol. xvi. p. 291. Perhaps the principal objection to be made to this publication may be, that too large a portion of it is occupied by catalogues of pictures, which, though uſeful to the ſpectator in his tranſient viſit, do not much intereſt the reader, unleſs accompanied by appropriate anecdotes.

The book, however, is very entertaining, and certainly well deſerves the ſame commendation which we have already beſtowed upon its predeceſſors.

ART. XIII. *A Complete Dictionary of Muſic: to which is prefixed, a familiar Introduction to the firſt Principles of that Science. By Thomas Buſby, LL. D.** Small 8vo. Introduction, xxxiii pp.—Dictionary, 19 ſheets. 6s. Philips. 1801.

ENGLAND, and indeed the whole continent of Europe, has long been in want of a complete Dictionary of Muſic. Attempts and promiſes have not been unfrequent; but the real difficulties inſeparable from the execution of ſuch an undertaking, have hitherto checked thoſe works which were partly publiſhed; and, at leaſt, delayed thoſe which were only announced.

The moſt extenſive *attempt* was that made by Mr. Harriſon, of Paternoſter-Row, who about 1785 publiſhed, in large folio ſheets, at the end of his Muſical Magazine, a Dictionary as far as the letter M. Beſides the articles of Graſſineau and Rouſſeau, it contains long extracts from Dr. Burney and

* Dr. Buſby has alſo taken his Doctor's degree in Muſic, at Cambridge, July, 1801.

Sir

Sir J. Hawkins, with ſome new articles, among which are Arne, Boyce, Crotch, &c. &c.

Of the *promiſes* made to the public, the moſt important are thoſe given in the *Plan of a practical Dictionary of Muſic*, publiſhed by Dr. Callcott*, on the firſt of March, 1798. From this work, which was to appear in 1799, we expected much uſeful information: for it was not only to compriſe extracts from the beſt treatiſes, from the MSS. of Drs. Arnold and Boyce, with the articles of Broſſard, Walther, and Rouſſeau; but the ſpecimen given evinced ſo much reſearch, that, even as a book of reference, it appeared to be an object of very conſiderable importance.

What are the cauſes, which have for four years retarded its appearance, are not yet known. We underſtand, however, that Dr. C. has been at ſome trouble and expence, not only in examining moſt of the public libraries in the metropolis and univerſities of England, but in procuring many books from the continent, for the purpoſe of making his future work more perfect than the ſhort period of a year could promiſe. It is to this gentleman that Dr. Buſby alludes in his Preface; and we are obliged to the delay of his work for the poſſeſſion of the preſent.

To examine a ſmall book of this kind with ſeverity, when we conſider the few months in which it has been probably deſigned, announced, and written, would be unjuſt and unpleaſant. Dr. Buſby certainly might have made his work better, had he taken more time; as it is, we hope that a ſecond edition will remedy thoſe defects which the author himſelf muſt perceive. But before we conſider the Dictionary, we are detained by the Introduction, which conſiſts of an abridged ſketch of muſical hiſtory, and the firſt principles of the art.

In this part, the important differences between Dr. Buſby and our two muſical hiſtorians, whoſe works muſt have been read for the compilation of the whole, deſerve our notice.

For inſtance, it is aſſerted (p. viii.) that Guido was the firſt who diſcovered the incompatibility of the Greek ſcale with harmony, and who had any true idea of the combination of ſounds; that he added the note below A, called gamut; that he firſt invented points; and, that his harmony was ſimple, &c. Now, whoever will compare this account with Dr. Burney's Hiſtory, vol. ii. 86, and Sir J. Hawkins, iii. 461; iv. 261, &c. may ſee that counterpoint, the gamut, &c. &c. were in uſe long before the time of Guido.

* Organiſt of Covent-Garden church, and the Aſylum chapel; and well known as a compoſer.

Again,

Again, Dr. Buſby aſcribes to John de Muris the invention of the time-table, whereas a principal deſign of both our muſical hiſtorians is to prove, by the ſtrongeſt evidence, that Franco (Dr. B. ii. 152, 175; Sir J. H. ii. 237) has the original claim of the merit due to the diſcovery.

De Muris alſo is ſaid, by Dr. B. to have *invented* the *cliffs*, whereas, in the time of Guido, and even of St. Gregory, in the Gregorian chant, cliffs were in uſe different from the mere letters. (See Gaffurius, Practica Muſica.)

In the *Principles*, Dr. B. uſes the terms *cliff* and *ſtave*, inſtead of *clef* and *ſtaff*; and ſeems to adopt, from Meſſrs. King and Shield, the terms *licence* and *abbreviation*.

Proceeding to the Dictionary, we obſerve at the firſt glance one material error, which pervades the whole work, and which might have been avoided with very little trouble. This is the total omiſſion of all reference to thoſe works whence the moſt important articles are taken.

Surely, when the valuable works of Dr. Burney or Hawkins were conſulted, the mere addition of the volume and page to the paſſage could not have taken much time. A ſpecimen of ſuch addition ſhall be made in our extracts, and we hope to ſee it univerſally adopted in another edition. Rouſſeau, indeed, had a very ſufficient excuſe for ſuch omiſſion. Engaging originally to compile articles for the Encyclopædia, and being preſſed to complete the MSS. in the ſhorteſt poſſible time, he wrote as much from his own native genius as from any books. What ſhall we, however, ſay to the preſent author, who, after promiſing a Dictionary from the Engliſh, French, and Italian languages, makes uſe of the vile tranſlation of Rouſſeau's Dictionary, by Waring? To prove that our cenſures here are not unfounded, we ſhall give a few curious articles from that book, which, though not *valuable*, is ſomewhat ſcarce; and we ſhall add the original text of Rouſſeau, as a warning to all future tranſlators.

"*To* BRAWL, is to outdo the natural extent of the voice, and ſing with all our poſſible violence, as the churchwardens *in the villages of Lutrin!!* and ſeveral muſicians elſewhere."

"CONCINNOUS. I will not make any digreſſions on the explanation of this word, taken as the ſuitable connection of all the parts of a work between themſelves, and with the whole, becauſe it is a ſenſe that is ſeldom given to it

" BRAILLER, c'eſt exceder le volume de ſa voix et chanter tant qu'on a de force, comme font au Lutrin les marguillers de village, et certains muſiciens ailleurs."

" ENSEMBLE. Je ne m'arreterai pas à l'explication de ce mot, pris pour le rapport convenable de toutes les parties d'un ouvrage entr'elles et avec le tout, parce que c'eſt un ſens qu'on lui donne rarement en muſique. Ce n'eſt gueres qu'a

it in music. 'Tis to the execution generally that this term is applied, when the concertants are perfectly in concord, whether for the intonation or the measure, when they all appear to be animated with the same soul, and when the execution affords faithfully to the ear, all that the eye beholds on the partitions."

"FALSE HUMMING. A piece of music in several parts, but simple, and without measure, whose notes are almost all equal, and whose harmony is always syllabic. This is the Psalmody of the Roman Catholics sung in many parts. The air of our Psalms, in four parts, may also pass for a kind of *false humming*, but which proceeds with great gravity and flatness."

"*To* FINGER, is to direct the fingers in a convenient and regular manner on any instrument, &c. On instruments for the *breast*, such as the violin and violoncello, the principal rule of fingering consists in the different positions of the left hand on *the sleeve*; it is by this means that the same passages may become easy or difficult; according to the positions and chords, on the which we may take these passages; it is, when a symphonist has attained to the art of passing nimbly with justness and precision through all these different positions, that we say he is expert in *the sleeve*."

"FURCE. A quick and continued stroke, which ascends or falls to join two notes diatonically to a great interval, one from the other. Unless the furce be noted, it is necessary for its execution, that one of the two extreme notes have a duration, on which the furce may be passed without changing the measure."

"*To* LOOSEN, is, on *sleeve instruments*, such as the violin, the violoncello,

qu'a l'execution que ce terme s'applique, lorsque les concertans sont si parfaitement d'accord, soit pour l'intonation, soit pour la mesure, qu'ils semblent être tous animés d'un même esprit, et que l'execution rend fidèlement à l'oreille tout ce que l'œil voit sur la partition."

"FAUX-BOURDON. Musique à plusieurs parties, mais simple et sans mesure, dont les notes sont presque toutes égales et dont l'harmonie est toujours syllabique. C'est la Psalmodie des Catholiques Romains, chantée à plusieurs parties. Le chant de nos Pseaumes à quatre parties peut aussi passer pour une espèce de faux-bourdon, mais qui procede avec beaucoup de lenteur et de gravité."

"DOIGTER, c'est faire marcher d'une manière convenable et réguliere les doigts sur quelque instrument, &c. Sur les instrumens à manche, tels que le violon et le violoncello, la plus grande regle du doigter consiste dans les diverses positions de la main gauche sur le manche; c'est par la que les mêmes passages peuvent devenir faciles ou difficiles selon les positions et selon les cordes sur lesquelles on peut prendre ces passages: c'est quand un symphoniste est parvenu à passer rapidement, avec justesse et precision par toutes ces différentes positions, qu'on dit qu'il possede bien son manche."

"FUSEE. Trait rapide et continu qui monte ou descend pour joindre diatoniquement deux notes à un grand intervalle l'une de l'autre. A moins que la fusée ne soit notee il faut, pour l'exécuter, qu'une des deux notes extrêmes ait une durée sur laquelle on puisse passer la fusée sans altérer la mesure."

"DEMANCHER, c'est sur les instrumens à manche, tels que le violoncelle,

violoncello, &c. to remove the left hand from its natural poſition, to advance it on a poſition higher or more in ſharp (vide Poſition). The compoſer ought to know the extent which the inſtrument has without looſening, ſo that when it paſſes this extent, and looſens, that may be done in a practicable manner," &c.

" OBLIG'D. We call an oblig'd part, that which ſometimes recites, that which we cannot remove without ſpoiling the harmony or the air, which diſtinguiſhes it from the parts of fulneſs, which are added only as a greater perfection of harmony; but by the removal of which, the piece is by no means mutilated. Thoſe who are in the parts of fulneſs may ſtop when they chooſe; the muſic proceeds the ſame: but he who is buſied in the oblig'd parts cannot quit them in an inſtant without failing in the execution," &c.

" SHARP. The alteration of a note or an interval, by a dieſis or B flat. This is properly the common and general name of the accidental dieſiſes and B's flat. The word is no longer in uſe; but there is no other ſubſtituted in its place. The fear of uſing ſuperannuated terms daily enervates our language, the fear of uſing old terms decreaſes it daily; its greateſt enemies will ever be thoſe who purify it.

" They called ſharp alſo the chromatic touches of the keys, which we now call white touches, and which were formerly made black; becauſe our rude anceſtors had not the ingenuity of making the keys black to give a greater eclat to the lady's fingers. We call at preſent cut ſharps, thoſe of the touches which are broken to ſupply the *Ravalment.*"

violoncelle, le violin, &c. oter la main gauche de ſa poſition naturelle pour l'avancer ſur une poſition plus haute ou plus à l'aigu (voyez Poſition). Le compoſiteur doit connoitre l'etendue qu'a l'inſtrument ſans demancher, afin quand il paſſe cette etendue et qu'il demanche cela ſe faſſe d'une maniere practicable."

" OBLIGEE. On appelle partie obligée celle qui recite quelquefois, celle qu'on ne ſauroit retrancher ſans gâter l'harmonie ou le chant; ce qui la diſtingue des parties de rempliſſage, qui ne ſont ajoutées que pour une plus grande perfection d'harmonie mais par le retranchement deſquelles la piece n'eſt point mutilée. Ceux qui ſont aux parties de rempliſſage peuvent s'arreter quand ils veulent, et la muſique n'en ira pas moins; mais celui qui eſt chargé d'une partie obligée ne peut la quitter un moment ſans faire manquer l'execution."

" FEINTE. Alteration d'une note ou d'un intervalle par un dieſe ou par un bemol. C'eſt proprement le nom commun et generique du dieſe and du bemol accidentels. Ce mot n'eſt plus en uſage; mais on ne lui en a point ſubſtitué. La crainte d'employer de vieux mots l'appauvrit tous les jours: ſes plus grands enemis ſeront toujours les puriſtes.

" On appelloit auſſi *feintes* les touches chromatiques du clavier, que nous appellons aujourd'hui touches blanches, et qu'autrefois on faiſoit noires, parce que nos groſſiers ancetres n'avoient pas ſongé à faire le clavier noir, pour donner de l'eclat à la main des femmes. On appelle encore aujourd'hui *feintes coupées* celles de ces touches qui ſont briſées pour ſuppléer au ravalement."

It is true, that Dr. Busby has taken nothing but *Concinnous* and *Furce* from these curious articles; but even those two prove sufficiently, that he either has not read the original work of Rousseau, or not had time to understand it*. We shall now confine ourselves to making a transcript of the most important terms from Dr. Busby, in which the author generally appears to advantage; and we shall add the references to Dr. Burney and Sir John Hawkins.

"ACCORDATURA. *(Ital.)* The *Accordatura* of any instrument, is the scale or tuning of its open strings. The notes G, D, A, and E, form the *Accordatura* of the violin." Dr. B. ii. 111.

"AIR. An Air, generally speaking, is any melody; the passages of which are so constructed as to lie within the province of vocal expression, and which, when sung or played, forms that connected chain of sounds which we call a *tune*. But the strict import of the word is confined to vocal music; and signifies a composition written for a single voice, and applied to words." Sir J. H. iv. 386.

"BARS. Certain lines drawn perpendicularly through the staves, to divide the notes into equal temporary quantities. It is by the aid of these lines, that the composer figures to us the correspondence of the *parts* of his *score*. It is also by their assistance, that the performer is enabled to keep his time; and that a whole band, however numerous, is regulated and held together." Sir J. H. iii. 518.

"DEGREE. *Academic*, in music. A titular honour conferred by an university, on a qualified professor of music." Dr. B. ii. 403.

"DO. A monosyllable, long since substituted by the Italians for that of *ut*, which Guido applied to the first note of the natural major, diatonic scale; Guido's monosyllable was rejected as too hard and rough." Dr. B. ii. 93; Sir J. H. v. 197.

"MADRIGAL. An elaborate vocal composition, generally in five or six parts. It was much in fashion in England, as well as in Italy, during the sixteenth and seventeenth centuries. The principal characteristics of the *Madrigal* are its imitation fugue, and artificial construction, by which it is subjected to very rigorous laws, and comprises a complex and intricate assemblage of parts." Dr. B. ii. 325.

"ROUND. A species of fugue in the unison, composed in imitation of a catch; and so called, because the performers follow each other through the several parts in a circulatory motion." Dr. B. iii. 348.

"SCALE. (From the Latin *Scala.*) The denomination first given to the arrangement made by Guido, of the six syllables, *ut, re, mi, fa, sol, la;* also called *Gamut*. This order of sounds, to which the French have added that of *si*, bears the name of *Scale*, i. e. *ladder*, because it represents a kind of ladder, by means of which the voice or instru-

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* Rousseau's term, *Ensemble*, which is translated Concinnous, should be *general effect;* and *Fusée*, signifies those quick passages of demisemiquavers (such as in *Jehovah Crowned*, Handel's *Esther)* for which we have in English no technical term.

ment

ment rises to acute, and descends to grave; each of the seven syllables being, as it were, one step of the ladder," &c. Sir J. H. i. 44.

"SHARP. A character, the power of which is to raise the note, before which it is placed, half a tone higher than it would be without such a prepositon." Dr. B. ii. 163, 351.

"TUNING-FORK. A steel utensil about three inches long, consisting of two prongs and a handle, and which being struck against a table, or any other substance, produces the tone to which itself was originally set. This instrument is chiefly used by harpsichord and piano-forte tuners. There are *forks* of various tones or pitches; but the A and C *forks* are most generally used." Sir J. H. iv. 521.

There are some little inaccuracies in other parts, which are either the effect of haste, or probably only errata.

Thus A is said to be the *nominal* of the sixth note in the gamut.

B sharp is the same on keyed instruments as C natural, not B natural.

The *double bass*, when used with three strings A D G, is only a third lower than the violoncello, although it plays in octaves all the notes above gamut, &c.

We shall not pursue our remarks further on these trifling defects; but most cheerfully acknowledge the book to be far superior to any English work of the kind now extant. The portable size, the neatness of type and paper, the low price, and the quantity of useful information contained, we think must ensure its success. The style is perhaps too ornamental for a didactic work; but as Dr. Busby has accustomed himself to a florid and diffuse mode of expression, his book may be read with pleasure by those, whom a dry translation of foreign works, or a mere collection of unadorned facts, from our musical treatises, might have disgusted.

We cannot quit the subject of musical lexicography, without congratulating the public on the acquisition of Dr. Burney's talents and experience, in the new Encylopædia of Dr. Rees. Late in life the same active spirit, which during thirty years has incessantly employed Dr. Burney in works of utility and elegance, induces him, even now, to dedicate that leisure, which he might enjoy with dignity, to the more laudable office of imparting musical science. That Dr. Burney's life and health may be continued, to complete what he has so ably begun, will be the wish of every friend to the liberal arts; and then we may hope to possess a classical explanation of the many terms used in a science, which affords the most innocent pleasure, and whose principles have hitherto been kept too remote from the apprehension of learners.

ART.

ART. XIV. *An Essay on the Way to restore and perpetuate Peace, good Order, and Prosperity to the Nations. By Bryce Johnston, D. D. Minister of Holywood.* 8vo. 334 pp. 7s. Ogle. 1801.

ONE of the most difficult tasks of a reviewer is perhaps to characterize a work, of which the object is good, and the execution unequal. Such a work is the Essay before us. The excellence of its object is apparent, from the following table of Contents:—Chap. I. *On Religion.* II. *On Civil Society and Civil Government.* III. *On the Influence of Religion on Civil Society:* and, IV. *On the Necessity of Religion in the present State of Europe, to restore Peace, good Order, Stability, and Prosperity to Civil Society.*

In the first Chapter, the reader will find much sound sense, and much able reasoning, with every internal evidence of the author's unaffected piety. When treating of *Civil Society* and *Civil Government*, Dr. Johnston seems to write on subjects which he has not duly studied. Even the third Chapter contains nothing that is new, or that places the influence of religion upon civil society in a very striking light: and the Fourth Chapter asserts some things which every one, not a stranger to the history of Europe, knows to be false, while it fixes the *date* at which the *millenium* is to commence! The style of the whole is feeble and impure; and some passages are hardly intelligible.

Such are the defects of this little work; and we were sorry to find them so great and so numerous. Justice, however, commands us to admit, and with pleasure we obey the command, that its merits are likewise great and numerous; and, that no man of virtue will read the first Chapter with attention, and deem the price too high for which he purchased the book. From this excellent chapter, we have extracted the following reflections on Divine Providence, as particularly worthy of a minister of religion.

"Divine Providence supports and governs men, not merely by the means of mere material or inanimate things, as too many imagine, but also by the instrumentality of other men, and of the same man to himself. A great proportion of mankind never acknowledge a Divine Providence for any good thing which they receive, in consequence of the exertions of other men, or of themselves. In all these good things they never see the hand of God. Their human benefactor, or they themselves, appear the sole agents to whom all their gratitude and praise are due. If, for instance, the fleet of a powerful and violent

enemy, juſt on the point of invading their country, is daſhed to pieces on their ſhore by a great and ſudden tempeſt, and the troops which were on board are drowned, they attribute the protection of their country to Divine Providence. But if, on another occaſion, the invading fleet is met, engaged, and, after a hard-fought battle, ſunk by their navy, they ſcarce ſee or acknowledge a Providence; their deliverance is ſolely attributed to the ſkill, the manœuvring, the courage, and the hardineſs of their ſailors and ſea-forces. They forget that all theſe ſhips and forces are means and inſtruments in the hand of Divine Providence, as well as the winds and waves; and that he whoſe will commands all nature, uſes both of theſe to accompliſh *a ſimilar event* [ſimilar events] and each in a way ſtrictly conſiſtent with their [its] own nature. The winds and the waves, like the ſhips and the guns, as means which know not the purpoſes for which they are uſed, and cannot perceive the hand which directs them; the ſailors and ſeamen [are not the ſailors and ſeamen the ſame individuals?] as inſtruments who, without any violence being done to their moral agency, are directed by that God, in whoſe hands are the hearts of all fleſh, and who turns them as the rivers of water whitherſoever he will, to operate upon the ſhips and the guns in ſuch a manner as to ſink the enemy's fleet in the one caſe, as completely as the tempeſt did in the other."

"Hence it is that many, who never acknowledge Divine Providence for their ſucceſs and proſperity, are very prone to attribute all their loſſes and calamities to Providence. They think ſo highly of themſelves, and of their friends, that it would be humiliating indeed to their pride to aſcribe their ſucceſs and proſperity even to the proper adminiſtration of that God, who governs the world. And either from the ſame cauſe, in the day of adverſity, they will *rather* admit a Divine Providence, that they may blame its adminiſtration for their calamities, *rather* than their own folly or wickedneſs; or from fear, leaſt that God, who, in ſome inſtances, hath diſconcerted their beſt plans, and rendered their moſt powerful exertions vain, ſhould in the ſame way, by one loſs and calamity after another, overwhelm them all together. It is not uncommon for individuals and for nations, who in the day of proſperity either forget God altogether, or acknowledge him, only to lift up their head againſt their benefactor; to apply to God, by faſting and prayer, for protection and deliverance, when they deſpair of finding it from any other power."

Theſe are juſt ſentiments, though neither elegantly nor correctly expreſſed; but the following extract, from the laſt Chapter, is one ſeries of miſtakes.

"In each particular country (during the dark ages) the people were completely ſubject to the eſtabliſhed cuſtoms of their own country, and to the mere authority of their own rulers. They *durſt not reſiſt* theſe. They viewed them as *irreſiſtible*. They had no *inclination* to reſiſt them. It would have been as difficult to have brought them to *reſiſt*, or to change theſe, as it is to make mere animals to act contrary to their inveterate habits. Every perſon acquainted with the hiſtory

of

of the European kingdoms, during the dark ages, knows that this was in fact the ſtate of every one of them."

On the contrary, we heſitate not to ſay, that every perſon acquainted with the hiſtory of the European kingdoms, knows that, during the dark ages, very nearly the reverſe of all this was the ſtate of every one of them; that the clergy were perpetually oppoſing themſelves to the civil powers; that the Popes, in conſequence, laid the kingdoms under what was called an *interdict*; that the people were frequently excited to rebellion by thoſe thunders of the Vatican, as frequently by the turbulence of the Barons, and occaſionally by plebeian leaders; and that Europe, during the period which the author deſcribes as ſo quiet, preſented nothing but alternate ſcenes of eccleſiaſtical encroachment, ariſtocratical oppreſſion, and popular tumult. The public was not then indeed peſtered with ridiculous diſquiſitions concerning *liberty* and *equality*, and the *rights of man*; but it may be queſtioned, whether the ſuperſtitious ignorance of thoſe ages was not as inimical to ſocial happineſs as the mad philoſophiſm of the preſent; and it certainly is not eaſy to conceive the motive which induced Dr. Johnſton to contraſt the one with the other.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Miſcellanies in Verſe and Proſe, Engliſh and Latin, by the late Anthony Champion, of the Middle-Temple, Eſq. Publiſhed from the Original Manuſcripts, by William Henry Lord Lyttleton.* 8vo. Fine Paper. 158 pp. 10s. 6d. White. 1801.

Mr. Champion, as we learn from a ſhort ſketch prefixed to his Poems, was born in Feb. 1725, and died in Feb. 1801, a Bencher of the Society of the Middle-Temple. He was of Eton and Oxford, and ſerved in two Parliaments, commencing with the year 1754, for Liſkard in Cornwall, whence his family originated. He appears, from his compoſitions, to have poſſeſſed an elegant taſte, and an attachment at leaſt to poetry, if not a diſtinguiſhed genius for it. He was a reader and admirer of Spenſer, as appears by his uſe of the word "*tined*" for kindled, in p. 55; his accentuation of "*blaſphémous*," in p. 37, and other intimations. His heart was evidently warm to love and friendſhip; but cold it ſeems, if not hoſtile, to more ſacred feelings. The

following poem affords, in our opinion, the moſt elegant ſhort ſpecimen of his taſte, though the equivocal uſe of the word "content," in the ſecond line, is a ſmall blemiſh.

"SONG.

I.

Ceaſe thy fond hopes, poor wretch! to love
Content and grieve alone;
Alas, thy Julia's woe would prove
More torment than thine own.

II.

No more let paſſion's flattering dream
Sooth thy deluded breaſt,
Since e'en thy love, no ſelfiſh flame,
Conſents not to be bleſt.

III.

Couldſt thou with joy diſtreſs'd, tho' kind,
Behold thy darling maid?
Or ſee, o'er fond affection's ſmile
The tear of anguiſh ſhed?

IV.

Ah, ſeek not by her ſlighteſt pain,
Thy ſharpeſt to remove;
Nor aſk there to be lov'd again,—
Aſk only leave to love.

V.

Her bliſs ſince then muſt never ſhare,
May ſhe ne'er taſte thy woe;
But bleſſings great as thy deſpair,
May Heav'n on her beſtow."

At the end of the volume is a note, ſaying that a Poem by Mr. Champion, "In the Perſon of a Lady of whom he was enamoured," appears in the fourth volume of Dodſley's Miſcellanies, edition 1782, aſcribed to Lord Hervey. There is ſome miſtake in this. The Poem is not in that volume, nor can we find it at all in Dodſley's collection.

ART. 16. *The Lamentation, a Poem. In Two Parts. To which are added, other Miſcellaneous Pieces, in Blank-Verſe and Rhyme.* 12mo. 198 pp. 6s. White. 1801.

The deſire of this anonymous author, to obtain ſome commendation for his productions, is ſo modeſtly expreſſed, that it would give us pain to pronounce a harſh ſentence againſt them. We fear, however, that, with ſpeciouſneſs enough to juſtify the author's hopes, and perhaps the partiality of ſome friends, they will not be found to poſſeſs that vigour or originality which will command the attention of the public. We muſt tell him, at the ſame time, for his comfort, that the number of thoſe writers who miſtake the love of poetry for the talent which produces it, is at this day ſo conſiderable, that he could not eaſily be placed in a more extenſive, or, in ſome reſpects, more eſtimable, claſs.

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The Lamentation is in blank verſe, a mode of compoſition in which a writer ſtands in perpetual danger of proſe on the one hand, and bombaſt on the other. The former attraction ſeems to be the ſtronger in this production. E. gr.

" O little do we know our true concerns,
Or if perceiv'd moſt madly do we act,
When for a few low, momentary joys,
We baſely barter endleſs peace of mind.
For hours of pleaſure—endleſs peace of mind!
A ſad exchange, moſt terrible, yet true!
For feelings alter ſtrangely with our years." P. 12.

This moſt juſt and important ſentiment acquires not the ſmalleſt force or advantage, from being thus meaſured out into *decads* of ſyllables, which yet are fairly enough meaſured. The ſmaller rhymed poems often want ſmoothneſs, often animation, and generally ſomething, towards the genuine effect required.

ART. 17. *The Canonization of Thomas* ****, *Eſq. who has lately erected at Eaſt L———h, Dorſet, a Monaſtery, and therein eſtabliſhed a Body of Monks. The Stanzas by Sternhold and Hopkins, Poets Laureate to the Monaſtery. The Notes by Addiſon, Archbiſhop Tillotſon, Hume, Duigenan, Rennel, Biſhop Newton, Voltaire, Biſhop Sherlock, and Judge Blackſtone.* 8vo. 2s. 6d. Barker, Ruſſell-Street, Covent-Garden, &c. 1801.

Theſe Stanzas are evidently written by ſome perſon, who keeps down his ſtyle deſignedly to that of Sternhold, and means to give a ſtrong remonſtrance againſt the danger of encouraging Popery. As the poetry is not the object of the writer, we ſhall not cite it; but the facts conveyed aſſuredly demand attention.

ART. 18. *The Wedding and Bedding; or, John Bull and his Bride faſt aſleep. A Satirical Poem. Containing an Hiſtory of the Happy Pair, from their Infancy to the preſent Period. With Reaſons for, and Means uſed to accompliſh their Union. Alſo the Matchmakers matched; with their rueful Lamentation for the Loſs of the Bride-Cake! By T. Canning.* 8vo. 55 pp. 2s. 1801.

When ſo much vulgar nonſenſe is diſplayed in a title-page, there cannot be much doubt what the book will prove. That the allegory points at the Union of Great Britain and Ireland, no great ſkill is required to gueſs. To purchaſers, or thoſe who have thoughts of being ſo, the moſt important information is, that the preſent is only a firſt part. Whether any continuation can poſſibly equal this ſpecimen, will aſſuredly be doubted, by all who read the following lines:

" Beſides, as great advantage full
Is granted by their daddy Bull;
Expatriated ſtepſons made,
They fortunes were to get by trade;
Share all the markets that he kept
With ſome " *ſave only's*" and " *except,*"

And

And might to Cumberland ſend coal
Without "let," "hindrance," or "controul."
He next his *mud-clear* logick try'd,
With each call'd privately aſide;
But ſtill they had ſuch ſtubborn blindneſs,
They would not ſee the proffer'd kindneſs."

If this is the beſt poetry that ſo famous a match has produced, an Epithalamium is certainly much wanted.

DRAMATIC.

ART. 19. *Mary Stuart, Queen of Scots, an Hiſtorical Drama.* 8vo. 172 pp. 4s. Mundell, Edinburgh; Longman and Rees, London. 1801.

This Drama commences with the impriſonment of Mary Queen of Scots in Lochleven Caſtle, deſcribes her eſcape from thence, the battle between the Regent forces and her's near Glaſgow, her ſubſequent flight to England, and impriſonment in Lancaſter Caſtle, and concludes with the failure of an attempt for her releaſe by two Scotchmen of rank, Douglas and Hamilton, who form the two principal male characters; as Mary and her companion, Adelaide, are the chief female perſonages in the play. The author has, therefore, made his Drama end before the period when that of Schiller, and moſt others on the ſame ſubject, begin. In his firſt note he condemns the performance of Schiller, as "*inſipid in moſt parts, and, where not inſipid, diſguſting.*" In our opinion, the Tragedy of Schiller, though certainly prolix altogether, is far from deſerving ſo ſevere a cenſure; which ſeems to us more applicable to the Drama before us. It has indeed but a ſmall portion of poetical, and ſcarcely any of dramatic merit. The characters are, in general, but faintly drawn, the thoughts frequently unnatural, and the language, for the moſt part, bombaſt. Only one of the ſcenes appears to us to be drawn with any ſkill or effect; which is, that where Queen Elizabeth excites Wingfield to the murder of Queen Mary. It is too long for inſertion; but we will extract one which is not unpleaſing, and certainly affords a very favourable ſpecimen of the play.

SCENE,—*Lancaſter Caſtle.* MARY *and* ADELAIDE *on the battlements of one of the towers.*

(Time—Evening)

"*Mary.* The fourteenth day is paſt, and yet no anſwer.
O that I ne'er had croſs'd the Solway ſea.
Adelaide. Mary, be comforted.
If there be laws of hoſpitality,
Pity in woman, kindneſs in a ſiſter,
Or nobleneſs in princes, you are ſafe.
Mary. And yet we're priſoners.

Adelaide.

Adelaide. Aye, we again are priſoners, 'tis too true!
And who will reſcue us a ſecond time!
Mary. O England, England! grave of murder'd princes!
Why did I leave thee, Scotland, deareſt land?
In thee I had ſome friends—they died for me.
O were I on the ſide of yon dim mountain!
Though wild and bleak it be, it is in Scotland.
Adelaide. Alas! 'tis but a cloud.
Mary. No, 'tis a mountain of ſweet Annandale.
Adelaide. Ah, no! 'tis a cloud; you know our diſtance.
Mary. Well, then, it is a cloud that hovers o'er
My dear, my native land: I love that cloud,
That miſty robe of ſpirits.
O Adele! ſoothe me with that mournful ſong—
'Tis an old thing; we heard it in the days
Of happineſs, and yet it fill'd our eyes
With tears; we heard it in the vale of Morven:
'Twas ſomething—'twas about the voice of Cona.
Adelaide. The maiden with the diſtaff by the ſtream,
'Twas ſhe that ſung it:
I do remember; and, after ſhe had ſung it,
She tried to tell us it in broken Scottiſh.
Mary. Let me hear it.
Adelaide. I feel my heart ſo full, that but one note,
A ſingle note, ſung even by myſelf,
Would quite untune my voice. Shall we deſcend?
Mary. Whither?
Adelaide. To our chamber.
Mary. The weary rook hies home—my home's a priſon.
All things are free but *me*. Why did I leave
Lochleven's beauteous iſle? There I could range
Along the ſhore, or, ſeated on a rock,
Hope ſtill for better days; and could transform
The clouds reflected in the clear blue lake
To ſceptres and to diadems reſtor'd;
And, when the viſions melted into air,
I drew a kind of quaint and fooliſh comfort,
To ſee how far the wat'ry circles ſpread
In ſympathetic motion with my tears.
Adelaide. There was a Douglas there too.
Mary. O it preſages ill the more I think!
Their forcing Douglas back—he reſcued us;
And if it were not meant that we ſhould ſtill
Continue priſoners, why ſhould the laſt,
The laſt friend but thyſelf,
The ſole attendant of a Queen,
Be forc'd from her, ſo rudely ſunder'd too?
Adelaide. Perhaps for ever! No, I will not ſuffer
My fooliſh fears to think it was for ever:
No, no, we yet ſhall meet—we ſhall be free:

Mary,

Mary, be comforted; you ſee I ſtill,
I think I ſtill could—ſmile.
Mary. Thou'rt not a baniſh'd Queen, a captive Queen;
Thou'rt not a mother ſever'd from her infant.
I do remember when I us'd to think
How it was miſery, moſt anxious miſery,
To be beyond the hearing of his voice:
Even when I watch'd beſide him as he ſlept
In ſofteſt ſleep, I've thought he ceas'd to breathe;
Then, trembling, would I lift the ſilken cover,
And at the light he'd ſmile without awaking.
What ecſtacy! But now he's watch'd by ſtrangers,
Perhaps by thoſe who're hir'd to take his life.—
O God forgive me! Adelaide,
That is a dreadful dizzy height—'tis terrible;
And yet to think, that in the little time
In which I breathe a ſingle heart-ſick ſigh,
I end all ſighs." P. 106.

The concluſion of this play is highly unnatural, and has not intereſt enough to atone for its improbability. Who ever heard of a perſon dying of grief in the courſe of a few minutes?

ART. 20. *The Philanthropiſt. A Play. In Five Acts. Dedicated, by Permiſſion, to Dr. Hawes.* 8vo. 62 pp. 2s. No Publiſher's Name. 1801.

We always feel great regret when regard to juſtice prevents our giving a favourable account of a well-intended publication. In the Play before us (which is publiſhed for the benefit of the Humane Society) a young man of the moſt amiable character, diſtinguiſhed for his generoſity and active benevolence, is calumniated as falſe to his miſtreſs, and diſhonourable in his conduct towards his uncle and protector. The lady believes all this on mere aſſertion, and the uncle on ſome appearances which might eaſily have been explained. The hero himſelf, who is alſo jealous upon mere ſuggeſtion, inſtead of taking any ſtep to vindicate his character, runs about mad, breaks into the houſe of his miſtreſs, without knowing what he does, or where he is, conceals himſelf in her chamber, and plays a few more pranks, till he falls into a river, and is ſaved from death by the means preſcribed by the Humane Society. All parties are then reconciled and happy. It would not do the writer ſervice, or his work credit, were we to extract any part of it.

MEDICINE.

ART. 21. *Obſervations on the medical and domeſtic Management of the Conſumptive, on the Powers of the Digitalis Purpurea, and on the Cure of Scrophula. By Thomas Beddoes, M. D.* 8vo. 440 pp. 7s. 6d. Longman and Rees. 1801.

The author begins by complaining of the oppoſition he meets with in carrying into effect his plan of confining his conſumptive patients

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to breathing the air of cow-houſes. In one inſtance, "a mob of females," he ſays, "who could by no means bring themſelves to fancy the ſcheme, having unhappily got intelligence of the time when the cows were to be driven through a certain paſſage, aſſembled at its mouth, and ſcared the animals ſo much, that their paſſionate owner, notwithſtanding the extravagant price for which he had bargained, refuſed the patient their uſe on any terms." P. 25. In another, the inhuman maſter of the lodging-houſe refuſed admiſſion to the animals, and thus the lives of theſe two patients were ſacrificed to unreaſonable clamour and prejudice. In a third, a ſtable commodiouſly ſituated was refuſed, though a large price was offered, on account of its being the reſidence of a favourite monkey; but the author revenged the inſult by the following *ſpirited* diſtich;

"'Tis nature's ſecond law to ſerve a brother,
And apes do right to cheriſh each other,"

which ſoon, we have no doubt, reduced the inhuman wretch to the ſituation of the patient; and the lines, we hope, are now placed on his tomb, an eternal monument of his brutality. The author ſtill, however, entertains hopes that by reſolute perſeverance, this project will be prevented ſharing the fate of its aerial brother, for "it was," he ſays, "in conſequence of theſe abortive attempts, that his idea of trying the cow-houſe became ſtrengthened into an unalterable reſolution." P. 26. After theſe preliminary obſervations, the author relates a ſeries of caſes, in which the patients were confined, generally, for ſeveral months, in cow-houſes, or in apartments ſo conſtructed, as to keep up a uniform temperature of the atmoſphere. In all theſe caſes, the patients are ſaid to have experienced conſiderable benefit from this mode of treatment; but from ſome accident or other, reluctance or inability in the patients to purſue the proceſs, interference of meddling friends or neighbours, or obſtinacy and inveteracy of the diſeaſe, they nearly all of them died. It is remarkable, that of the few who ſurvived, though they were ſo ſenſible of the benefit they received from the hot-beds, yet none of them returned to complete their cures.

The next claſs of patients joined medicines, principally the digitalis, to temperature. Here alſo the advantage received ſeems equally problematical, moſt of them dying. This the author accounts for by obſerving, "that they had been long ill, had already baffled the perſevering efforts of medical practitioners; no conſiderable relief was therefore expected for them, ſtill leſs a cure. They are not to be conſidered," he adds, "as taken promiſcuouſly from the main body, but as belonging to the forlorn hope, of the conſumption."

In the next part, the author treats of the effects of the digitalis in tubercules of the lungs, not ulcerated. In theſe caſes, in which he has had conſiderable experience, he ſays, within the laſt three years, he thinks he can ſafely aver it has ſucceeded three times out of five, where he had opportunity of giving it fair trial. But the ſceptical may object, that the ſigns of tubercules are not always ſo diſtinct, and obvious, as to enable us to clearly diſcern their exiſtence. As this drug, however, is fully before the public, and numerous experiments

are

are making with it, we ſhall patiently wait the reſults, which we hope will prove favourable.

In the third part, the author gives an account of a new medicine, the muriat of lime, the muriatic acid ſaturated with lime. One dram of this preparation, diluted with water, is conſidered as a doſe. He has given it ſucceſsfully in ſcrofula to near an hundred patients. Ten caſes are related, in which it was uſed advantageouſly. Three appendixes are added. The firſt contains caſes and obſervations on the effects of digitalis, by Dr. Kinglake; the ſecond obſervations on the efficacy of the oleum hyoſcyami in hæmoptoe, by Profeſſor Hufeland. The author does not vouch, he ſays, for the ſuperior excellence of this remedy, or commend the manner in which the obſervations are reported. The third contains ſome obſervations, by the author, on rubefacients, bliſters, and iſſues, but of no great extent or importance.

ART. 22. *The Family Phyſician, or Domeſtic Medical Friend; containing plain and practical Inſtructions for the Prevention and Cure of Diſeaſes; with a Series of Chapters on collateral Subjects, compriſing every Thing relative to the Theory and Principles of the medical Art, neceſſary to be known by the private Practitioner, &c. By Alexander Thompſon, M. D.* 12mo. 576 pp. 6s. Phillips. 1801.

Books of this kind have of late been exceedingly multiplied, occaſioned by the popularity and extenſive ſale of Buchan's Family Medicine; but that the public have been proportionally benefitted, may juſtly be doubted. Medicine is a practical art, and even a moderate portion of knowledge in it is only to be obtained by experience, aided by a long and painful ſtudy of the principles on which it is founded. The difficulty of acquiring ſuch an intimate knowledge of diſeaſes as to be able to diſcriminate between them, and to know the appropriate remedies, is ſo great, that even thoſe whoſe extenſive practice has given them the beſt opportunity of obtaining it, have at the end of a long life acknowledged they had ſtill much to learn. How then can thoſe attain it, whoſe experience is bounded within the limits of their own families, who cannot be ſuppoſed to have had opportunity of often ſeeing the ſame diſeaſe, or of ſeeing it under the various faces it aſſumes, according to the habits and conſtitutions of the patients; which is at once the moſt difficult, and the moſt neceſſary part of the ſcience. That ſome general knowledge of diſeaſes may have been obtained from works of this kind, and that by attending to the directions given in them, perſons may have been ſometimes deterred from doing miſchief, muſt however be admitted; particularly they may have learnt from them to abſtain from hot and ſtimulating remedies, to remove pain ſuddenly and violently affecting the cheſt or bowels, a practice once common, but which is now pretty generally exploded. After making theſe general obſervations on the inefficiency of books of this kind in imparting any ſolid knowledge in medicine, it will not be expected we ſhall enter minutely into the merits of this before us. The firſt part profeſſes to detail the art of preſerving health. This conſiſts in attending to the temperature and quality of the air we breathe, in taking a due proportion of exerciſe, in being cleanly in our perſons, and moderate in our diet. It then proceeds to give rules for nurſing and managing

naging children, then treats of general diſeaſes, then of thoſe peculiar to women, and laſtly of thoſe requiring ſurgical aſſiſtance. In the Appendix is contained an ample pharmacopeia, with an account of the virtues and properties of each of the drugs and preparations; the whole written in a plain and intelligible ſtyle, and may be taken up with probably as much advantage as moſt of its predeceſſors.

ART. 23. *A practical Treatiſe on Diet, and of the moſt ſalutary and agreeable Means of ſupporting Life and Health by Aliment and Regimen, adapted to the various Circumſtances of Age, Conſtitution, and Climate, and including the Application of modern Chemiſtry to the culinary Preparation of Food. By William Niſbet, M. D. &c.* 12mo. 434 pp. 6s. Phillips. 1801.

In the courſe of this volume, the author not only treats of diet, but of every other article affecting the health and conſtitution of man; of air, exerciſe, cleanlineſs, bathing, &c. Under the head of diet, he deſcribes all the various ſubſtances that neceſſity or luxury have introduced to our tables. Firſt, of the fleſh of quadrupeds, of fowls, and of fiſh; then of the different kinds of grain, pulſe, roots, herbs, and fruits, that are in common uſe; then of drinks, water, beer, wine, ſpirits; and, laſtly, of ſpices, and other condiments. Under each article, he gives the uſual mode of dreſſing and preparing them for food. The art of making bread, butter, cheeſe; of brewing beer, of making wine, and diſtilling ſpirits. Theſe ſubjects, however, are treated ſuperficially: the accounts being rather calculated to impart a general knowledge of the ſeveral proceſſes, than of inſtructing in the mode of performing them. This account will be ſufficient to give an idea of what is contained in the volume; and the following curious ſpecimen, of the manner in which it is executed.

"Ducks afford a preferable nouriſhment to the gooſe: they are not ſo fat as the former, and take much more exerciſe. In rearing them, they ſhould be kept as much as poſſible from ſtagnant waters, which injure them. As food, the wild ſpecies is reckoned the beſt taſted, and are eaſier digeſted than the tame. To this ſpecies of wild ducks may be added the teal, but it is better taſted, and eaſier of digeſtion; the wings are reckoned the moſt delicate part of all theſe fowls."

ART. 24. *The Anatomiſt's Vade Mecum, containing the Anatomy, Phyſiology, Morbid Appearances, &c. of the Human Body, the Art of making Preparations, &c. By Robert Hooper, M. D. F. L. S. The Fourth Edition.* 12mo. 320 pp. 7s. Murray and Highley. 1802.

The number of editions this little work has paſſed through, in the ſpace of a very few years, is a ſufficient proof of its utility; we have only therefore to obſerve, that the additions are conſiderable; and, as they are executed on the ſame plan as the original parts, they muſt add to its value. With this impreſſion, a neat head of Veſalius, one of the early improvers and reſtorers of anatomy, is given, copied from an engraving on wood, in the firſt edition of his works, publiſhed at Baſle, in the year 1543, from a painting by Titian.

ART.

ART. 25. *Practical Eſſays and Remarks on that Species of Conſumption, commonly called Tabes Dorſalis; and on the Phthiſis, or on Conſumption in General. By Henry St. John Neale.* 8vo. 1800.

In which the author ſhows, as he would have it underſtood, his unparalleled ſucceſs in curing thoſe diſorders!

DIVINITY.

ART. 26. *Pity upon the Poor; a Sermon, preached the 13th of June, 1801, in St. Mary's Church, Brecon, at the Annual Meeting of the Subſcribers to the Clerical Fund in that Archdeaconry. By the Archdeacon.* 4to. 16 pp. 1s. North, Brecknock; Hurſt, London, 1801.

An Addreſs, prefixed to this Sermon, gave us much pleaſure:—"To the Lady at Hamburgh, who, deſiring to be unknown, has, at this trying period, moſt benevolently ordered the ſum of one thouſand pounds to be diſtributed in this kingdom, among clergymen with large families and ſmall incomes, through the houſe of Ranſom, Morland, and Co. Pall-Mall." Another Addreſs follows, very honourable to Mrs. Chalie; who is "of ſtrong ſympathy with the diſtreſſes of the poor, and judicious and unremitting activity in relieving them:—who has made it her chief conſolation, under the languor of a tedious malady, to ſeek out and relieve diſtreſs;—and whoſe life has been an uniform and animated comment on this diſcourſe." The preacher, diſcourſing on Proverbs xiv. 17, thus opens his deſign: "I ſhall endeavour to throw ſome light upon, as well as to enforce, the two following propoſitions:—"He, that hath pity upon the poor, lendeth unto the Lord;—and that, which he hath given, will he pay him again": with a view, not only to the particular charity which we are aſſembled to promote; but moreover, of inducing us, in every poſſible way, and to the full extent of our ability, to eaſe the preſſures of poverty in general." P. 4. The firſt propoſition is "diſpatched in very few words"; but thoſe not quite ſatisfactory to us, nor warranted by the examples held forth in the two prefixed addreſſes. "It ſeems to allude to a certain ſelfiſhneſs in human nature, of which we are all, more or leſs, conſcious. It ſuppoſes, what is very near the truth, that at the botton, our ſeeming gifts are but loans; and that we ſeldom part with any thing, without a view to a return. And as few would be forward to lend unto the poor, where there was ſo little proſpect of being paid; and where, in general, there was nothing but wiſhes and prayers to repay with; the wiſe author of this obſervation accommodates himſelf to the ſelfiſh principle within us." P. 4. The ſecond propoſition is unexceptionably well enforced. Some circumſtances are then very juſtly ſtated, "which ſeem to claim a preference (even among widows and orphans) for thoſe of the clergy." P. 9. This ſtatement, which is partly hiſtorical, could not eaſily be abridged; nor the ſubſequent account of ſeveral "charitable efforts which have been made, both to prevent and to alleviate the diſtreſſes of the families

of

of the clergy." But we cordially recommend the Archdeacon's exhortation to the notice of all perſons, lay as well as clerical, who have "pity upon the poor."

ART. 27. *A Sermon, preached at the Aſſizes holden for the County of Southampton, on the 23d of July, 1800, before the Right Hon. John, Lord Eldon, Chief Juſtice of the Court of Common Pleas, and Sir Alexander Thompſon, Knight, One of the Barons of the Court of Exchequer. By Daniel Lancaſter, A. B. Curate of Stoneham.* 8vo. 1s. Cadell and Davies. 1800.

It is our invariable wiſh and intention to give ſome account of every ſingle ſermon, yet by various accidents they ſometimes eſcape our notice, are ſometimes delayed, and ſometimes, perhaps, do not reach the metropolis. This is a plain, but impreſſive, diſcourſe on the immortality brought to light by the Goſpel; which doctrine, though enforced by no novelty of argument, is ſo handled, as to prove the author zealous in the duties of his profeſſion, and qualified to explain its tenets.

ART. 28. *Diſcourſes, &c. on ſeveral Subjects. By the late Rev. Chriſtopher Wells, B. D. formerly Fellow of Jeſus College, Oxford; and afterwards Rector of Remenham, Berks. Two Volumes.* 8vo. 14s. Leigh and Sotheby. 1800.

The Rev. Chr. Wells, of whom a very ſcanty account is prefixed to theſe volumes, died in 1765, at the age of about ſixty-five. The character given to him is that of ſimple and ſweet manners, accompanied with much knowledge, particularly of the Scriptures. The Sermons in the firſt volume are thirty in number, in the ſecond thirty-one; and theſe are followed by twelve of his private Letters. Both the Diſcourſes and the Letters accord with the character given of the author. They are plain and uſeful, but do not abound in paſſages which would be cited with any particular advantage. In the firſt ſermon of vol. ii. which is one of the longeſt in the collection, the author ſeems to extol faith, almoſt to the excluſion of other principles of duty; but as this doctrine does not frequently preſent itſelf, we cannot feel certain that it is intended to be taught in the ſpirit of ſome modern teachers.

The Letters contain remarks on a few authors, ancient and modern, and are written with ſimplicity, and an affectionate regard to the perſons addreſſed.

ART. 29. *Sermons, on various Subjects. By Samuel Stanhope Smith, D. D. Preſident of the College of New Jerſey in America.* 8vo. 400 pp. 7s. 6d. Mawman. 1801.

"The following Sermons," ſays a ſhort Advertiſement, "were tranſmitted by the author, with a view of aſcertaining how far his mode of thinking and writing might be acceptable to the people of the United Kingdoms of Great Britain." We doubt not that they will be found acceptable to many in this country. The ſtyle is lively and vigorous. The remonſtrances of the author againſt Infidels and

corrupt

corrupt philoſophy are pointed and ſtrong; and many of his obſervations are recommended alſo by novelty. That the writer admires and copies the manner of the French preachers of eminence, would have been perceived without his confeſſion of it; but this will be an additional recommendation to thoſe who condemn the diſcourſes of the Engliſh pulpit in general, for want of animation.

The following very ſtriking prayer, which concludes the eighth diſcourſe, will perhaps as ſtrongly characterize the writer as a longer extract. "O God! in thy mercy, arreſt the profligacy of this age! Make thy word quick and powerful! Let it penetrate, with deep and effectual conviction, the conſcience of ſecure guilt, and deſtroy thoſe deceitful maxims which the heads of ſinners frame only to juſtify their crimes! Let it triumph over the pernicious principles of a falſe philoſophy, the offſpring of our degenerate manners. Amen."

To this prayer, we alſo moſt earneſtly repeat Amen: and, for the ſake of this, and many other good paſſages, we ſtrongly recommend the volume.

ART. 30. *Village Sermons, or Sixteen plain and ſhort Diſcourſes on the principal Doctrines of the Goſpel; intended for Families, Sunday-Schools, or Companies aſſembled for religious Inſtruction in Country Villages. To which is added, a General Index to the whole Work. Vol. IV. By George Burder.* 12mo. 1s. 6d. Chapman. 1800.

Theſe volumes of plain diſcourſes have been ſucceſſively publiſhed for ſeveral years, with a pious deſign, and, we earneſtly hope, with beneficial effect; the earlier volumes having paſſed through ſeveral editions. Among the ſeveral ſpecies of diſſent from our excellent eſtabliſhment, it is impoſſible to mark all the ſhades which occaſionally appear. To ſhow that this author allows a degree of latitude inconſiſtent with the appointments of the Church, it is ſufficient to point out that, with reſpect to its greateſt Feſtivals of the Nativity, Paſſion, Reſurrection, and Deſcent of the Holy Ghoſt, though he has furniſhed diſcourſes for them, he does it profeſſedly with "a view to the edification of thoſe Chriſtians *who think proper to notice ſuch ſubjects* at the ſeaſons appointed for them." For this freedom, he alledges the words of St. Paul, which are directed againſt obſervances merely ceremonial. Yet, to make ſome amends, he does not hold with thoſe who altogether cry down good works. "I have thought it neceſſary," he ſays, "to add ſome ſermons purely of a practical nature"—"for I look upon holineſs as an eſſential part of Chriſt's ſalvation, and apprehend that the diſpoſitions and duties of believers deſerve a place in our miniſtry, as well as the peculiar doctrines and privileges of the Goſpel. And I am ſorry there ſhould be any advocates for the truth, who are *ſo ill-informed*, or *ſo ill-diſpoſed*, as to wiſh to ſeparate what God has joined, or to treat *the faithful preaching of practical religion*, as "*legal, low, Arminian* ſtuff." This, if we rightly underſtand what Methodiſm is, in its more prevalent forms, is directly aimed againſt it; and is a virtual defence of that preaching of the regular miniſters, which real Methodiſts have the preſumption to ſtigmatize as not evangelical.

Yet, though he ſo far approaches us, we cannot give an unqualified recommendation to Mr. Burder's Sermons.

ART.

ART. 31. *A Diſcourſe on the Duties and Advantages of Old Age. By Percival Stockdale.* 4to. 22 pp. 1s. Rivingtons. 1801.

We know not a ſubject more intereſting, or (in the hands of an able preacher) more inſtructive, than that which Mr. P. Stockdale has choſen. It had indeed, as a topic of mere morality, been almoſt exhauſted by Cicero in his beautiful Treatiſe on Old Age; but the more important conſiderations which the Chriſtian religion ſupplies, might enable the preacher to addreſs himſelf with a far more powerful effect, both to the underſtanding and the heart. If this has not been done by the author before us, his failure ſeems leſs owing to want of ability (although we are far from rating his abilities ſo high as he evidently does himſelf) than want of judgment, and of a well-regulated taſte. His publication appears to us (and will, we are confident, to moſt readers) rather in the light of a fanciful declamation, interſperſed with a few juſt reflections, than as a well-connected, rational, and pious diſcourſe.

In the very outſet of this ſermon we have a poetical citation; which, though as juſt as it is trite, does not greatly pleaſe our judgment; eſpecially as coming immediately after the text. After ſome obſervations on the value of time, to which we have nothing to object, but the oſtentatious quotation of the *Hero of Macedon*, and an *Italian Philoſopher*, in a ſermon; the preacher notices, and very juſtly praiſes, the admirable Burial Service of our Church, and he properly recommends good habits in our lives and morals, and alſo a provident arrangement of our temporal concerns againſt the event of our deceaſe. In doing this, he bids us "ſpurn *the arrogant and iniquitous claim of primogeniture*; which," he declares, "promotes the vaſt and *horrible inequalities* of human conditions; one of the greateſt cauſes of the vices and crimes, and eſpecially of that *monſtrous tyranny* over our fellow men, which afflict this miſerable world." In reading the foregoing paſſage, we thought, for a moment, that we had before us one of the libels of Thomas Paine, not the ſermon of a Britiſh divine.

To the above unmeaning (or *ill*-meaning) rant, ſucceeds a declamatory panegyric on authors, and an extravagant celebration of literary talents; of which, no doubt, this writer conſiders himſelf as poſſeſſing a diſtinguiſhed ſhare. So far are we from encouraging men of learning to be proud of their acquirements, that we conceive the pride of literature to have been productive of more miſchiefs than that of birth, or of fortune. Mr. S. indeed calmly forbids ſuch a pride, after having ſaid every thing in his power to excite and cheriſh it. He then reverts, but very briefly, to the value of time and of good habits, complains of the injuſtice of the world, and ends with a compariſon of the life of man to the ſun; which is an exact tranſcript of a well-known paſſage in Catullus: *Soles occidere et redire poſſunt*, &c.

From the abſtract we have here given, the reader will ſee that there is very little in this Diſcourſe reſpecting Old Age, the profeſſed ſubject of it; and that it may be termed a rhapſody, a declamation, or any thing more properly than a ſermon.

ART.

ART. 32. *A Letter to a Biſhop concerning Lectureſhips, deſigned to ſhew the Propriety and Neceſſity of a total Abolition of the Inſtitution. Written many Years ago, by the Rev. Dr. Stebbing, Preacher of Gray's-Inn. Republiſhed.* 8vo. 1s. 6d. Becket. 1801.

This curious and ſcarce pamphlet has been long out of print. It was formerly, though erroneouſly, aſcribed to Dr. Franklin; it is now reſtored to the true author, the reſpectable Dr. Stebbing. Our duty is only to announce its republication; yet we cannot forbear obſerving, there is in this Letter much ſerious truth, mixed with much genuine wit and humour.

ART. 33. *Addreſs to the Inhabitants of the United Kingdom of Great-Britain and Ireland, on the Termination of the War with France. By the Rev. Thomas Robinſon, A. M. Vicar of St. Mary's, Leiceſter.* 8vo. 24 pp. 4d. or 25s. per 100. Rivingtons. 1801.

Mr. R. begins by congratulating his countrymen, very fervently, on the ceſſation of hoſtilities, and the ratification of the terms of peace. "But while he wiſhes not to repreſs their joy, he may endeavour to give it a proper direction, and take occaſion to ſuggeſt to their conſideration ſome matters of caution and advice, which preſent circumſtances call for." P. 3. He proceeds therefore to enquire, "under what obligations we are laid by the preſent juncture, what ſervices we ſhould render to the community, what ſacrifice we ſhould offer to "THE GOD OF PEACE," and what other duties are imperiouſly demanded from us in our various capacities." P. 4. The whole Addreſs abounds with juſt and pious reflections. Of the former ſort, eſpecially, are theſe: "Occaſion was taken by men of perverſe minds, to excite and cheriſh a ſpirit of diſaffection to government, a contempt of all ſocial order, and the luſt of general plunder. The moſt fatal principles of anarchy and infidelity, and the abſurd plans of revolution and equalization, were imported from the continent, and propagated with uncommon aſſiduity and zeal. Every meaſure of adminiſtration was abuſed, majeſty itſelf was reviled and attacked, the ſacred inſtitutions and truths of our religion were treated with blaſphemous deriſion, and our enemies were invited over to perpetrate the ſame atrocities here, which they had done in other countries. It became neceſſary, therefore, to arm againſt ourſelves, as well as againſt a foreign foe, to repreſs riot and inſubordination, to prevent maſſacre and devaſtation, to preſerve property, liberty, and religion." P. 5. Among the reflections, which are no leſs pious than juſt, we read, "If we could aſcertain the true cauſe of theſe calamities, we ſhould look beyond the meaſures of ſenators and ſtateſmen. It is grievous to obſerve, how many have indulged without reſtraint a ſpirit of abuſe and invective againſt thoſe, who were called to the direction of our public affairs. I ſpeak not now as a politician, diſcuſſing the origin of the war; nor do I mean to enter into a vindication of its plan or its management. But, while I hear the loud complaints of ſome againſt our governors or miniſters, as the ſole authors of all our troubles, I conſider them as no other than an atheiſtical excluſion of God from the ſovereignty of the world.

world. Many, doubtleſs, of all parties, and of both nations, may have been blameable; but, inſtead of bitterly cenſuring one another, let us rather ſay, "This evil is of the Lord"—"Come, behold the works of the Lord, what deſolations He hath made in the earth." P. 6. "Men of different characters and profeſſions, as the ſtateſman, the merchant, and the Chriſtian divine, will contemplate the event with very different ſentiments. In the latter capacity alone the writer wiſhes to be heard. He preſumes not to calculate what the effect will be on the politics of Europe, or on our foreign trade. But his fervent deſire is, to aid the cauſe of religion, and to impreſs his countrymen at this momentous juncture with a ſenſe of their increaſed and various obligations to God. He laments the riſing ſymptoms of diſcontent, and fears there may be thoſe, who will be occupied in virulent invectives and loud complaints, inſtead of devout thankſgivings. He enters into no political diſcuſſion about the terms of the peace. He profeſſes not to underſtand what the relative ſituation of the countries engaged in the conteſt might render fair and honourable; but he deprecates the horrible conſequences of civil diſcord, and prays God that the ſubjects of this united kingdom may have grace to know, to value, and improve their numerous mercies. A ſerious attention to their preſent circumſtances, and a proper eſtimate of the bleſſings of peace, will, he truſts, convince them, that "it is meet, and right, and their bounden duty to give thanks to that God", on whom depend the iſſues of war." P. 9. Theſe may be ſufficient ſpecimens of this Addreſs, which is ſo worthy of a Chriſtian miniſter, that we have extended our account beyond all proportion to its ſize. In concluſion, the author particularly addreſſes magiſtrates, miniſters of religion, parents and maſters of families, and individuals in private life.

ART. 34. *Thoughts on the Obſervance of the Sabbath, and private Prayer: addreſſed to the Inhabitants of the Pariſh of Aughton. By George Vanbrugh, LL. B. Rector of Aughton, and Chaplain to the Right Hon. the Lords Bulkeley and Rivers.* 8vo. 23 pp. 1s. 6d. Jones, Liverpool 1800.

A very inſtructive and affectionate addreſs, from a conſtantly-reſident miniſter to his pariſhioners. The Morning and Evening Prayers ſubjoined are comprehenſive, ſuccinct, and truly pious.

ART. 35. *A Vindication of ſome Truths contained in the Scriptures, by the Exerciſe of Reaſon only.* 12mo. 23 pp. 4d. Darton and Harvey. 1801.

The author propoſes to defend, againſt Deiſts, what they eſteem moſt unreaſonable, by plain reaſoning only, and to eſtabliſh the principles diſcuſſed by truths univerſally acknowledged. The firſt chapter treats very briefly of God and his Attributes. The ſecond more at large, of the Creation of the World, and the State of Man by Creation. The third exhibits proofs, that Man is fallen from that good Eſtate.

The fourth diſplays the Reſtoration of Mankind by a Mediator. This tract is compoſed with much conciſeneſs and energy; and though it ſhould fail to ſubdue the prejudices, fortified by the paſſions of Deiſts; yet it may produce the good effect of confirming the faith of Chriſtians.

POLITICS.

ART. 36. *Letters from the Dead; or, Epiſtles from the Stateſmen of former Days to thoſe of the preſent Hour.* 8vo. 31 pp. 1s. Stockdale. 1802.

Letters from the dead to the living obtained a great celebrity, in the firſt application of the thought, by Mrs. E. Rowe. But every thing of this nature requires a kind of veil of fiction, which may put the modern author a little out of ſight, and ſubſtitute, by the reader's tacit conſent, the perſonages of former times. The preſent author unfortunately tells us expreſsly, that he has choſen this, as the "*moſt authoritative and impreſſive vehicle*," in ſaying which, he unawares deſtroys all idea of any vehicle. The writer alone remains, performing a certain exerciſe, and all pretence of deluſion fails. He ſhould have told us ſome plauſible, though perhaps impoſſible tale, of the Letters being dropped from the ſky, or conveyed by ſome præternatural agent; and have aſſumed the character of mere editor to the epiſtle-writing ſpectres. By neglecting this, he has, in in our opinion, loſt the advantage of a good and ingenious thought: and if his Letters are not encouraged, to this it may be, in a great meaſure, attributed.

The Letter contained in the preſent tract, is from Lucius, Lord Falkland to Mr. Pitt. It contains many good applications of hiſtory, and, with more care and attention than appears to have been beſtowed, might have produced a ſtrong effect.

ART. 37. *Thoughts on the Preliminary Articles of Peace. By a Kentiſh Clergyman.* 8vo. 32 pp. 1s. 6d. Rivingtons. 1801.

This little tract, which ſeems to have been written a few days after the publication of the Preliminary Articles of Peace, may be read with advantage by all who, from not having attentively conſidered the ſubject, have felt any diſſatisfaction at the conduct of government in adopting that meaſure.

The writer (very juſtly in our opinion) ſtates, that the object for which the war was at firſt commenced, and has ſince been proſecuted, "was to arreſt the progreſs of revolutionary principles, which ſeemed to threaten the ſubverſion of every eſtabliſhed government."—"The reſtoration of the family of Bourbon," he adds, "was purſued, not as an *end*, but as the moſt probable *means*, of obtaining the object in view." This object, he admits, has failed, ſo far as the war was calculated to effect it; but it has been effected by "that inviſible agent, Time."—"The lapſe of nine years, and the calamitous ſcenes which have

have been exhibited during that period, have rendered the minds of men ſo averſe to or indifferent about plans of political reformation, that the moſt able demagogues of faction would not be able to rekindle the dying embers."

He then adverts to the following conſiderations, as applied to the ſubject of peace: 1. The juſtice and policy of retaining all, or the greater part, of our conqueſts; 2. The probability of our being able to do it; and, 3. The internal ſtate and finances of the country. On each of theſe topics, his obſervations are ſenſible and convincing. He thinks, with reaſon, that "the continuance of the war for an indefinite period—the ruin of Portugal, the moſt faithful and uſeful of our allies—of Naples—and probably the Turkiſh government, would have been the price at which we muſt have kept poſſeſſion of all our conqueſts;" and, after ſhowing that miniſters would not have conſulted the good of their country, had they deferred making peace till they had exhauſted every reſource, he infers, that "*with the poſſeſſions we have gained, and the bleſſings of peace, every good man ought to be ſatisfied.*"

ART. 38. *The immediate Cauſes and remote Conſequences of the Peace conſidered.* 8vo. 66 pp. 2s. Thurgood. 1801.

Although the cauſes and conſequences of the peace are the *profeſſed* ſubject of this pamphlet, a very conſiderable part of it is employed in repeating all the old miſrepreſentations of, and objections to, the conduct of government in commencing the war. As a proof that the war was not produced by the aggreſſions of the French revolutioniſts, we are told, that a foreign war could not have been their wiſh, becauſe it was contrary to their intereſt. The ſhort anſwer to this *a priori* reaſoning is, that their conduct proves it *was* their wiſh, and that ſeveral of their leaders have ſince avowed their opinion, that it *was* conducive to their intereſts. Having given this ſpecimen of the author's arguments, we will not follow him through his partial and garbled account of Mr. Pitt's declarations in Parliament, and the *ſagacious* remarks with which it is interſperſed; ſuch, for inſtance, as that notable aſſertion, that he "*could never forgive*" the National Convention for having voted him "*the enemy of the human race*," and that he was rendered ineligible as a miniſter by that "*indelible ſtigma*"!!! We know not which moſt deſerves the contempt, both of Mr. Pitt, and of every man of ſenſe, ſuch an aſſembly, or ſuch an advocate of their folly and extravagance. Yet this writer talks of "the phrenſy of miniſters," and gravely paſſes judgment upon every political meaſure of government, and every deciſion of a great majority in both Houſes of Parliament. To ſhow the political principles of this author, we need only ſtate, that he not only pronounces the iſſue of the war to be "fortunate for the *liberties* of mankind;" but ſeriouſly gives it as his opinion, that we ſhould have "*ſet about accommodating our own inſtitutions*" to the new revolutionary principles profeſſed in France.

When the author comes at laſt to the cauſes of the peace, he begins by ſagely reciting the old adage in the almanack ("*war begets poverty*," &c.) That he is no *almanack-maker* himſelf, and ſtill leſs a con-

juror, almoſt every page of his pamphlet teſtifies. Yet (though an enemy of the war) he ventures to *foretel* a thouſand frightful conſequences from the peace, *unleſs* we petition the King to call a new Parliament, ſacrifice the miniſters, *bring back the diſaffected* (from perſecution) puniſh attornies and ſolicitors-general (for perſecuting thoſe *innocent* lambs) acknowledge the "right of the people to caſhier their kings," and prepare the way for a *peaceable reform*; which (he aſſures us) will *prevent* a revolution!

We leave our readers to judge for themſelves of the merits of this author, and to ſay among what claſs of writings his work ſhould be placed.

MISCELLANIES.

ART. 39. *Letters from an Engliſh Traveller, written originally in French, by the Rev. Martin Sherlock, A. M. Chaplain to the Right Hon. the Earl of Briſtol, afterwards Archdeacon of Killala, and Vicar of Caſtle Conner and Kilglaſs. Tranſlated from the French Original, printed at Geneva and Paris; with original Letters on ſeveral Subjects, and a Fragment on Shakſpeare, by the ſame Author. A new Edition, complete, in Two Volumes.* 8vo. 14s. Rivingtons. 1802.

The firſt volume of theſe Letters, tranſlated by Mr. Duncombe, was publiſhed in 1799. This volume was republiſhed, reviſed, and corrected, by the author, in 1780, and was followed, in 1781, by another volume, entitled New Letters of an Engliſh Traveller. In the ſame year, Mr. Sherlock publiſhed a ſmall volume of thirty Letters, on ſeveral ſubjects, which in a few months was followed by a ſecond, dedicated, as all his works are, to the Earl of Briſtol. Theſe ſeveral publications were exceedingly well received, both here and on the continent; which circumſtance, with their being long out of print, induced the preſent editor to avail himſelf of the opportunity of introducing ſome new Letters in a new edition.

The objection to the writer, made at the period of the former publication of his works, was a ſort of pertneſs and flippancy in giving his opinion, on all ſubjects, and to all deſcriptions of individuals, princes, peers, and commoners. The books are, nevertheleſs, exceedingly entertaining; and the new Letters introduced in the edition are tranſlated with remarkable elegance. We fear that fourteen ſhillings will generally be thought too large a price for two ſuch ſmall volumes.

ART. 40. *Memoirs of John Bacon, Eſq. R. A. With Reflections, drawn from a Review of his Moral and Religious Character. By Richard Cecil, A. M. Miniſter of St. John's, Bedford-Row.* 12mo. 2s. 6d. Rivingtons. 1801.

Some account of this ingenious artiſt was drawn up by the ſame hand, and inſerted in the Gentleman's Magazine, for September, 1799. At the requeſt of Mr. Bacon's family, this account has been enlarged

to

to its preſent ſize, and is in many reſpects creditable to the writer, and the friend whoſe talents and virtues he commemorates. A very good head of Bacon is prefixed, engraved by Collier, from a painting of Ruſſell.

ART. 41. *The Study of Hiſtory rendered eaſy, by a Plan founded on Experience. Dedicated, by Permiſſion, to her Majeſty. Vol. I. England.* 12mo. 10s. 6d. Elmſley. 1800.

This little volume commences with a Vocabulary of Geography, which, if we are not miſtaken, has before been printed in a detached form. This Vocabulary is followed by an abſtract of the Hiſtory of England, in queſtion and anſwer. A plan of Dr. Grey's Chronology is ſubjoined, with a long and very minute index to the Vocabulary. This is certainly a ſuitable book for young perſons, though, with the exception of the Vocabulary, it does not ſeem diſtinguiſhed by any particular or uſeful novelty, ſufficient to juſtify any marked recommendation.

ART. 42. *A Guide to Madeira, containing a ſhort Account of Funchall, with Inſtructions to ſuch as repair to that Iſland for Health.* 8vo. 1s. 6d. Longman and Rees. 1801.

The temperature of the air of Madeira is ſo very equal, that it has often been recommended to conſumptive patients by their medical friends. This pamphlet, though of no great importance, may be uſeful to thoſe who may be inclined to make experiment of the ſalubrity of this iſland, as it points out to them how they ought to conduct themſelves on their voyage, and what ſteps they ſhould take on their arrival. It ſeems that a phyſician, well known to the London faculty, has attempted to eſtabliſh a houſe for the better accommodation of invalids reſorting to the iſland. A deſcription of the iſland of Madeira is ſubjoined as an Appendix.

ART. 43. *Life and Campaigns of General Suworow, Conqueror of Italy. By an Officer.* 8vo. 164 pp. 2s. Hurſt. 1801.

The great celebrity of Suworow, and the diſtinguiſhed part he ſuſtained in the late war, render the life and military actions of that warrior a ſubject of conſiderable intereſt; and we ſee not any reaſon to queſtion the accuracy or impartiality of this account. It conſiſts, however, almoſt entirely of dry military details, interſperſed with very few anecdotes or remarks worthy of notice, and concluding without any attempt at a delineation of his peculiar talents and character. For this, and indeed for a maſterly relation of the campaign of 1799, (which is the moſt intereſting to Britiſh readers) we muſt ſtill refer to a work already noticed by us, "The *Hiſtory of the Campaigns of 1796," &c. &c. The publication now before us may, however, be uſeful (at leaſt till an abler work be produced) as containing an entire

* See Brit. Crit. vol. xiii. p. 90.

life

life of that great General; whom, had he not been thwarted by the miſconduct of others (both in the field and cabinet) we ſhould probably long ago have hailed as the "Deliverer of Europe." It is proper to add, that the relation of the cruelties ſaid to have been committed by the Ruſſians at Iſhmail and Praga (near Warſaw) is taken, we believe, too much upon truſt. We doubt whether there was, at either place, any general ſlaughter after the ſurrender.

ART. 44. *Aphoriſms on Education: ſelected from the Works of the moſt celebrated Engliſh, French, and Latin Writers on that Subject, and intended as a Vade Mecum for Parents, Guardians, Preceptors, Governeſſes, &c. In Three Parts. I. As relating chiefly to the Male-Sex. II. With particular Reference to the Female-Sex. III. Remarks, of general Application to both.* 12mo. 214 pp. 3s. Longman and Rees. 1800.

Theſe Aphoriſms are, in part, derived from the works of Locke, Cheſterfield, Madame Genlis, Miſs Edgeworth, &c. &c. but chiefly from J. J. Rouſſeau. So much indeed do the maxims of that fanciful writer prevail, as to render this collection little more than a compilation of his ſentiments on education. Of courſe there are, among many ſhrewd and juſt remarks, ſeveral maxims that will be deemed objectionable by every prudent and judicious parent or teacher; and they appear more ſo in their preſent detached ſtate than in their original places, where they are ſometimes qualified or explained. Upon the whole, however, this little book may be uſeful to call forth the reflections, and exerciſe the judgments, of thoſe who have the charge of educating the youth of either ſex: but they are unfit for ſuch an employment, if they do not know much more than ſuch a compilation as this can impart, and that many things in it ought not to be imparted.

ART. 45. *The Corn-Trade inveſtigated, and the Syſtem of Fluctuations expoſed: with a Propoſition moſt humbly offered for the Conſideration of the Legiſlature, which will effectually Remedy the alarming fluctuating Prices of Bread-Corn. And an Inveſtigation of the Import and Export Laws; with ſome Remarks on the landed Intereſt and Agriculture of this Kingdom; clearly juſtifying the Farmers, vindicating the Dealers and Merchants, and affixing the Stigma on the proper Objects. By Buxton Lawn, late of Providence-Row, Finſbury-Square; Twenty Years in the Correſpondent's Department, Exciſe-Office, London; but now of Bath. Baker to their Royal Highneſſes the Duke and Dutcheſs of York; and formerly Clerk to a Flour-Factor.* 8vo. 112 pp. 3s. Eaſton, Saliſbury; Weſt and Hughes, London. 1801.

We do not ſay that Mr. L. is *one of* the moſt prolix writers, but that he is verily (we think) *the moſt* prolix writer that ever ſhed his ink in the ſervice of the public. The matter of this book lies within twelve pages; the other hundred being mere goſſiping. If the repreſentation here given be juſt, the principal London cornfactors are the moſt overgrown knaves; and the country-millers, their employers, the moſt miſerable

ſerable dupes in the kingdom. The author's propoſition, offered to the legiſlature is, that corn ſhall be bought up by government, and placed in public granaries, &c. a propoſition, which perhaps no legiſlator will be found to move; or, if moved, none will ſecond.

ART. 46. *Facts, explanatory of the inſtrumental Cauſe of the preſent High Prices of Proviſions; formerly communicated in a Letter to George Cherry, Eſq. then One of the Commiſſioners for Victualling the Navy; with Obſervations thereon. By Thomas Butcher, late Clerk of the Dry Stores at his Majeſty's Victualling-Office, Deptford.* 8vo. 48 pp. 1s. 6d. Scott. 1801.

That Mark-Lane has of late years been the ſcene of moſt nefarious practices, we can eaſily believe; but that the Commiſſioners for Victualling the Navy have had any indirect intereſt in them, we cannot believe, and, were it true, ſhould be proved by ſtronger evidence than is here produced. Meſſrs. Bowker, of Lynn, are ſaid to have "ſuſtained the moſt unfair and unjuſt practices under the very eye of thoſe whoſe official duty ought to have been employed to prevent them." P. 20. But we do not find, except by the author's affirmation (Note, p. 37) that "Meſſrs. Bowker are ready to prove any ſuch poſitive facts." If the author had obtained their atteſtation to this effect, he would have materially ſtrengthened his cauſe. Abuſes of public truſts are very ſcandalous and grievous things; and the more they are ſo, the more neceſſary it is that they ſhould be proved by unqueſtionable evidence.

FOREIGN CATALOGUE.

FRANCE.

ART. 47. *Hiſtoire naturelle des poiſſons, par le C.* Lacépède, *continuateur de* Buffon. In 12mo. *Volumes V and VI*, with 34 plates repreſenting 102 ſpecies; pr. 6 fr. 50 cent. Paris.

Theſe two volumes contain the deſcription of 319 ſpecies, of which 106 were before unknown. They are arranged under 51 genera, among which there are 35, which no naturaliſt had before eſtabliſhed.

The ſix firſt volumes then of this Hiſtory of Fiſhes comprize articles relative to 631 ſpecies, of which 160 had never been deſcribed by any author, and which are here diſtributed under 51 genera that had long been known, and into 61 others now firſt formed by M. *Lacépède.*

Eſpr. d. Journ.

ART.

ART. 48. *Illuſtratio iconographica inſectorum quæ in Muſeis pariſiùs obſervavit et in lucem edidit* J. Chr. Fabricius, *præmiſſis ejuſdem deſcriptionibus; accedunt ſpecies plurimæ vel minus aut nondum cognitæ. Autore* Ant. J. Coquebert, *ſociet. philom. et hiſt. nat. Paris. ſocio. Tabularum decas ſecunda.* Pariſiis typis Petri Didot, natu majoris. An 10 (1801). Grand in 4to. papier vélin, figures enluminées. Reims.

The firſt part of this work having been favourably received by naturaliſts, it is expected that this will be ſtill more acceptable to them, as M. *Fabricius* has himſelf aſſiſted in it, by communicating to the author ſeveral inſects lately diſcovered, accompanied with his own deſcriptions of them, which had not before been publiſhed. *Ibid.*

ART. 49. *Ménagerie du Muſéum national d'hiſtoire naturelle*, ou *les animaux vivans peints d'après nature ſur velin, par le C.* Maréchal, *peintre du Muſéum, et gravé au jardin des plantes, par le C.* Miger, *membre de l'ancienne académie royale de peinture.*

Of this ſplendid and accurate work, the deſcriptive part is by Citizens *Lecépède* and *Cuvier*, members of the National Inſtitute, to the former of whom the public is likewiſe indebted for the excellent Introduction by which it is preceded. The authors have conſtantly marked the proportion between the figure which they give, and the natural ſize of the animal. *Ibid.*

ART. 50. *Hiſtoire-naturelle d'une partie d'oiſeaux nouveaux et rares de l'Amérique et des Indes, par* F. Levaillant; *ouvrage deſtiné par l'auteur à faire partie de ſon Ornithologie d'Afrique*; première livraiſon. Paris.

As the two volumes of the author's *Ornithologie d'Afrique* have met with that ſucceſs which they deſerved, we conceive that the collection which we here announce will be equally well received. Nothing has been ſpared to ſatisfy amateurs. The text is from the preſs of the younger *Didot*, and the figures are by *Langlois*, who is advantageouſly known in this department. *Ibid.*

ART. 51. *Hiſtoire-naturelle des grimpereaux ſuceriers, des promerops et des oiſeaux de paradis, par* C. P. Vieillot, *naturaliſte voyageur, pour faire ſuite à l'hiſtoire-naturelle des colibris et oiſeaux mouches de* J. B. Audebert; 13e livraiſon. Paris.

The preſent *livraiſon* terminates this moſt intereſting part of Ornithology, and is particularly diſtinguiſhed by the beauty of the execution, and the intereſt of the objects repreſented. *Ibid.*

ART. 52. *Voyage pittoreſque en Suiſſe et en Italie, par le C.* Cambry, *preſet du département de l'Oiſe.* Paris.

Theſe travels are not leſs ſentimental than pictureſque. We ſhall, as ſpecimens of the author's ſtyle and manner, ſelect a paſſage or two from them.

" J'ai

" J'ai vu un homme, inſenſible à toutes les beautés de la nature, ſaiſi d'enthouſiaſme et d'admiration à l'aſpect des ſources de l'Arveron. Imaginez une voûte de cent pieds de hauteur, ſur une largeur de cent toiſes; l'œil ne peut en percer la profondeur: elle ſe deſſine en arcades qui diminuent, qui ſe perdent dans l'obſcurité, un mont de glace couvre et ſurmonte cet antre immenſe; ces glaces, par une pente inſenſible, conduiſent l'œil à des aiguilles brillantes qui forment l'entrée des glaciers du Montanvert. L'Arveron ſort avec le bruit du tonnerre, roulant d'énormes glaçons et des rochers de granit. Contemplez le jeu du ſoleil et de ſes couleurs dans les fentes ou dans les aiguilles tranſparentes qu'il frappe, ou qu'il pénètre à ſon couchant, le bleu délicat ou foncé que ſes rayons dorent ou verniſſent tour à tour, ces arêtes de diamans ſur un fond d'azur, qu'un blanc mât fait reſſortir: les montagnes vous aident à concevoir les montagnes; d'autres torrens peuvent donner l'idée des fureurs de l'Arve ou du Téſin; rien ne reſſemble aux ſources de l'Arveron; c'eſt un ſpectacle neuf, unique; c'eſt un théatre de merveilles, dont la baguette des fées et les rêves des poëtes ne peuvent même offrir l'image.

" Montez ſur un rocher pour mieux contempler ce ſpectacle; vous voyez autour de vous les pins déracinés, les rochers entaſſés, les digues renverſées, comme à l'entrée de la caverne du lion, tous les débris de la fureur. Mais ſi vous détournez la tête, par un délicieux contraſte, votre œil enchanté ſe promène, ou ſur des bois d'un feuillage léger, ou ſur des prairies d'un beau vert, ou ſur le ſpectacle de délices et de majeſté qu'offre le ſoir la magique vallée de Chamonix."

Would you wiſh to learn what was the laſt employment of the ſongſter of nature and of Abel?

" Le jeune M. Hott nous conduiſit chez la veuve de Geſſner: tout étoit en deuil dans cette maiſon. Une des filles de Geſſner eut la bonté de nous apporter le tableau que ſon père achevoit quelques momens avant ſa mort. Ses payſages ſont encore des idylles: ils préſentent des ſages errans ſur les rives d'un lac dans les rayons d'une douce lumière; des enfans effrayant les animaux qu'ils vont nourrir; au milieu d'un bois ſauvage, un jeune homme pinçant ſa lyre, une femme à ſes pieds l'écoute avec tranſport, ſa compagne noue des guirlandes dont l'eau d'une caſcade entretient la fraîcheur; une femme ſur un rocher médite prés d'un torrent fougueux qu'environne un épais feuillage. Ici c'eſt un payſage tranquille, un beau lointain couvert de temples et de fabriques à la grecque. Geſſner, ami des champs et de la ſolitude, ſe plut à retracer leurs ſcènes; une idée pure et délicate adoucit toujours ſes tableaux; il réuſſit ſurtout à peindre ces épais feuillages impénétrables aux rayons du ſoleil, aſyles du repos, éloignés des cités, du bruit des indiſcrets, où l'on échappe au plat admirateur, à l'injuſte critique, à la gloire, à l'envie; où la philoſophie calcule ſans aigreur les biens et les maux de la vie; où, dés que l'on raiſonne, on ſe permet ſouvent d'oublier ſa raiſon.

" On doit conſacrer un monument à Geſſner, au milieu d'une place publique: que d'inutiles ornemens, que des inſcriptions travaillées ne nuiſent pas à ſa ſimplicité! Son nom ſuffit pour rappeler aux plus douces idées, aux plus aimables ſouvenirs, aux plus délicats ſentimens; ce nom réveille en ma penſée l'idée de charité, d'amitié, de reſpect et

de

de piété filiale, l'idée de toutes les vertus qu'il chante, qu'il inſpire et qu'il a pratiquées." *Ibid.*

ART. 53. *Des colonies Françaiſes, et en particulier de l'île de St. Domingue, par* Charles Eſmangart, *ancien officier de marine.* Paris, An. 10.

This pamphlet, which is more ſubſtantial than many volumes, contains much valuable information, and equally evinces the judgment and talents of Mr. *Eſmangart.* *Ibid.*

ART. 54. *Obſervations littéraires, critiques, politiques, militaires, géographiques, &c. ſur les hiſtoires de* Tacite, *avec le texte latin corrigé; ouvrage enrichi de ſix cartes, gravées par* P. F. Tardieu, *et d'un tableau de mouvement des légions Romaines, pour ſervir à l'intelligence des opérations militaires; par* Edme Ferlet, *ancien profeſſeur de l'univerſité de Paris.* Paris.

The author perſuaded that, in order to underſtand an ancient writer, we ought to ſee him ſuch as he is, and not ſuch as he is repreſented by his tranſlators, preſents to the public the text itſelf explained, diſcuſſed, and approfounded, in the notes, which he has choſen to give in the French, rather than in the Latin language. The arms of criticiſm are likewiſe, often very ſucceſsfully, employed by him to refute former tranſlators and commentators, whoſe numerous errors he points out; and ſometimes even to oppoſe *Tacitus* himſelf. To enable his readers to avail themſelves more eaſily of the reſult of his labours on the military part, Mr. *F.* has placed before their eyes a *tableau de mouvement* of the Roman legions, the formidable inſtrument of the revolutions deſcribed by the hiſtorian. Six charts, likewiſe diſtributed in the five books, throw a conſiderable degree of new light upon them, and Mr. *F.* without paying much regard to the, not unfrequently ſuſpicious, authority of reputations, profeſſes to believe only what he ſees, or imagines that he ſees, in the original itſelf.

Beſides the merit of things, this work has alſo that of ſtyle; the notes, and more particularly the preliminary diſcourſe, being written in a manner which proves, what indeed adequate judges have never doubted, that the ſtudy of the ancient languages has an eſſential influence on, and contributes much to the improvement of, our own. *Ibid.*

ART. 55. *Théatre de* Marie-Joſeph Chénier, *de l'inſtitut national.* 2 Voll. 12mo. from the preſs of the elder Didot. Paris.

The pieces which compoſe this *Theatre* are, *Charles IX. Henri VIII. Jean Calas, Caius Gracchus* and *Fénélon.* They have placed their author in one of the firſt ranks of the French living poets, and it is certain that, among other merits, he muſt be allowed that of having enlarged the dramatic ſphere, and inſtead of ſervilely imitating the great models that had appeared before him, of having himſelf created a particular manner of theatrical compoſition. Our maſters, and ſome of

of their ſucceſſors, had nearly exhauſted all the ſubjects ſupplied by fable and ancient hiſtory.

Chénier has ventured, as his firſt attempt, to bring on the ſtage one of the moſt tragical events in modern hiſtory. *Charles IX.* is an hiſtorical and political tragedy; it preſents the names of famous perſonages, Admiral Coligni, the Duke de Guiſe, Cardinal Lorraine his uncle, Catherine de Medicis, &c. and what a cataſtrophe is that of ſeventy thouſand Proteſtants being all maſſacred in a ſingle night, after the peace had been ſigned and ſworn to with them!

In the Tragedy of Henry VIII. the part of Anna Bullen contains great beauties. Nothing can be more eloquent, or more pathetic, than the following complaints which ſhe addreſſes to Henry.

" Que ne me laiſſiez-vous dans mon obſcurité?
Pourquoi m'appelliez-vous ſur ce trône perfide?
Pourquoi m'entraîniez-vous en un piége homicide?
Je vivois ignorée, et de mes humbles jours
Nul ſouci juſques là n'avoit troublé le cours:
Je n'étois point eſclave, inſultée, opprimée;
J'étois heureuſe enfin: mais vous m'avez aimée.
Tout à coup enchaînée à ma triſte grandeur,
Captive et malheureuſe, hélas! avec ſplendeur,
J'ai vu mes jours marqués d'éternelles alarmes;
Souvent au ſein des nuits j'ai répandu des larmes:
Des ennemis ſecrets ont aſſiégé mes pas:
J'ai trouvé les chagrins, les fers, et le trépas.
Quel trépas, juſte ciel! Ah! cette horrible idée
Fait frémir à vos yeux mon ame intimidée.
Ecoutez ma défenſe, ô mon maître, ô mon roi!
Vos regards ont daigné deſcendre juſqu'a moi:
Vous m'aimiez autrefois, vous m'avez couronnée:
Me croyez-vous coupable, et ſuis-je condamnée?
Si dans ces jours d'éclat je n'ai point mérité
Ce haut degré de gloire et de proſpérité,
J'en atteſte le ciel, et mon cœur, et vous même,
Et j'en atteſte encor ce ſacré diadême
Que vos bontés jadis attachoient ſur mon front,
Je n'ai pas un inſtant mérité mon affront.
Songez, ſire, ſongez qu'à vous ſeule aſſervie,
Je vous ai conſacré mon amour et ma vie;
Que, du jour où j'ai pu vous nommer mon époux,
Je n'ai juſqu'à ce jour reſpiré que pour vous.
La couronne, un palais, n'ont rien que je regrette,
Je n'ai point oublié que je naquis ſujette.
Reprenez ma grandeur, vos bienfaits, votre amour:
Vous n'avez pas beſoin de me ravir le jour.
Ah! je ſaurois mourir; mais, helas! je ſuis mère;
Mais je laiſſe une fille, et vous êtes ſon père;
Ou plutôt maintenant ma fille n'en a plus;
Au fond de votre cœur tous ſes droits ſont perdus:

Ma fille eſt ſans appui; moi ſeule je lui reſte,
Et je ſens que ma mort lui ſeroit trop funeſte.
Faudra-t-il que ſes yeux, errant dans ce palais,
Cherchent toujours mes yeux ſans les trouver jamais?
Que ſa voix innocente et jamais entendue,
Appelle en vain ſa mère au tombeau deſcendue?
Non, c'eſt trop de rigueur. Nous quitterons ces lieux;
Vous ne reverrez plus des objets odieux:
Nos deux noms inconnus périront ſur la terre;
Loin de vous, loin d'ici, bien loin de l'Angleterre,
En quelqu'antre écarté je puis m'enſevelir:
La miſère et l'exil ne me font point pâlir;
Dans les bois, dans les flancs d'un rocher ſolitaire,
J'irai, j'irai cacher et la fille et la mère."

To the other pieces, the limits of our journal will not permit us to attend. We ſhall therefore only mention, that a *Philip II.* has long been expected by the public from the ſame author; a ſubject which cannot fail to ſuit the poet, who has ſo well deſcribed Catherine de Medicis. *Ibid.*

GERMANY.

ART. 56. *Reiſe eines jungen Ruſſen durch Wien, Jaſſy, &c.—Travels of a young Ruſſian through Vienna, Jaſſy in the Crimea, &c. with the Journal of a Ruſſian Embaſſy from Peterſburg to Conſtantinople.* Gotha. 314 pp. 8vo.

The moſt intereſting part of theſe Travels is the ſhort deſcription of the Crimea, and that of the route of the Ruſſian embaſſy to Conſtantinople. This embaſſy conſtituted a caravan of more than 650 perſons, and diſplayed a luxury truly Aſiatic. It was preceded and followed by detachments of Ruſſian infantry and cavalry, made very ſhort daily journies, and every evening formed a military camp. The embaſſy employed ſix months in proceeding from Peterſburg to Conſtantinople; and the author, who was of the number, kept, during this time, and during his reſidence at Conſtantinople, an exact journal of whatever paſſed. This journal contains a deſcription of their route, with ſome curious details concerning the grandees of the Ottoman empire, and on the uſages, manners, diverſions, &c. of the Turks.

ART. 57. *Geographie und Statiſtik von Weſt—Süd—und Neu Oſt-Preuſſen.—A Geographical and Statiſtical View of Weſt—South—and New Eaſt-Pruſſia, by* A. C. de Holſche. *Vol. I.* of 507 pp. in 8vo. Berlin, pr. 1 Rixd. 8 gr.

Mr. *de H.* had already deſcribed two provinces of the Pruſſian monarchy, Teklenburg and the diſtrict of Netz; his ſituation of director of the Pruſſian government at Bialyſtok, has enabled him to give an authentic and detailed account of the newly acquired provinces, which

which heretofore conſtituted a part of Poland. His work commences with a view of the hiſtory of Poland, and of Lithuania, to the year 1572; that is to ſay, to the time of the extinction of the male branch of the Jagellons.

The author is afterwards occupied with the deſcription of new Eaſtern Pruſſia, which fills the greater part of this volume. It comprizes the ci-devant country of Dobrezyn, the Vaivody and biſhopric of Plok, with ſome parts of Maſovia and Troki. Mr. *de H.* eſtimates the extent of the country at 860 ſquare miles, and its total population at 806,733 ſouls, of which 512,785 belong to the department of Bialyſtok. Moſt of the towns are in a great meaſure deſerted; their number amounts to 129 in the whole province; the ſmalleſt does not contain more than 100 inhabitants. The inhabitants are occupied in agriculture only, all the common trades, &c. being in the hands of the Jews; war, the plague, and other public calamities have likewiſe often compelled the inhabitants to eſtabliſh themſelves in the environs of Bialyſtok, where they have formed eleven very populous villages. The population of Bialyſtok amounts at preſent to 3370 ſouls. The houſes are built on the ruins of the ancient towns, laid waſte by war; and there are often found at a conſiderable depth walls in good preſervation, cellars, and paved ſtreets. In the town of Goniowe were formerly reckoned 600 houſes, whereas it has now only 210. In the department of Bialyſtok, every village may have 22 noble families; in the whole department they reckon 24,000, and 4,000 in that of Plock. There are alſo 54 Catholic convents, and 80 families of Mahometans, or deſcendants of the ancient Tartars, who enjoy the ſame privileges with the nobility. Beſides theſe, there are about 1000 Greek families, formerly emigrants from Ruſſia, and who are by the author compared to the Mennonites. They take no oaths, deteſt war, have no prieſts, but only an *ancient*, who is the miniſter of their religious ceremonies. The funds deſtined for the public inſtruction, are ſupplied by the poſſeſſions of the ci-devant order of Jeſuits, and amount to 15,500 rixd. they ſerve to ſupport ſix ſchools, and nearly 500 ſcholars. The expences for the civil and military ſervice of the whole province are eſtimated annually at 1,300,000 rixd. The King poſſeſſes in the depa tment of Bialyſtok 53 domains, which contain 228,708 ſouls. They are formed from the aboliſhed ſtaroſties, and from the eccleſiaſtical eſtates. Under the ancient government, the nobility paid only 10 per cent. on the net produce, whereas they now pay 24 per cent.

The deſcription of Southern Pruſſia is divided into 36 ſections, which treat of the extent, the ſoil, the productions, the population, the different claſſes of inhabitants, of their government, religion, judiciary and financial organization, and contain local deſcriptions of the whole province. *Jena ALZ.*

ART.

ART. 58. Diodori Siculi *Bibliothecæ Hiſtoricæ libri qui ſuperſunt et deperditorum fragmenta. Græca emendavit, Notationem argumentorum ſubjecit, Latinam* Laur. Rhodomanni *interpretationem caſtigavit et notas virorum doctorum ex editione* Petri Weſſeling'i *integras cum ſuis animadverſionibus indicibuſque locupletiſſimis adjunxit* Henr. Carl. Abr. Eichſtädt. Halle.

We have here a re-impreſſion of the Greek text of a very valuable ancient hiſtorian, much improved on the authority of MSS. and ſometimes, though with the greateſt caution, by conjectural alterations, in which thoſe of Mr. *Eichſtädt* himſelf will be found to have particular merit. Such attention has alſo been paid to typographical correction, that we have only diſcovered one error of this kind in about two thirds of the firſt volume, which we have read, namely, ii, 8, p. 199 ult. κατὰ τὴν κίονα, inſtead of τον; in the accentuation great changes have likewiſe been made, according to the rules laid down by *Reiz*; as alſo in the punctuation, by which a conſiderable degree of light has often been thrown on obſcure paſſages; as, for example, in three inſtances in the third book only, where former editors had reſorted to more violent means, namely, c. 37, p. 332 middle, c. 40, p. 360 beg. c. 62, p. 406 beg.

This edition contains the whole of *Weſſeling*, including the Prefaces; *Rhodomann's* Tranſlation corrected; a very large collection of obſervations made on *Diodorus Siculus*, by modern philological writers, to which are added thoſe of the preſent editor, concerning all which, he ſays, Praef. p. xcix, *In hoc variarum rerum paratu, pervolutatis permultis aevi recentioris commentariis, conquiſita et excuſſa larga animadverſionum farragine,* Diodori *novo editori nonnunquam praerepta eſſe omnia, in quibus criticam facultatem expromat.* We muſt not forget to mention a conſiderable acceſſion to the various readings from MSS. in the library at Vienna, the manuſcript Obſervations of *Th. Reineſius* and of other learned men, a compariſon of the different ancient verſions, among which a principal one is that of *Poggius*, printed at Venice in 1481, folio, the introductory Diſſertations by the preſent editor, &c. *Ibid.*

NETHERLANDS.

ART. 59. *Journal de chimie, pour ſervir de complément aux Annales de chimie et autres ouvrages périodiques français de cette ſcience, par* J. B. van Mons, *membre de l'Inſtitut national de France.* Tome Ier. Bruſſels, An 10.

The Journal, known under the name of *Annales de chimie*, has acquired a deſerved celebrity. It preſents a faithful view of what the ſcience owes to the worthy fellow-labourers of *Lavoiſier*; but it perhaps had not a ſufficiently extenſive and direct communication with foreign chemiſts, and it is with this idea that one of the conductors of the *Annales*, placed in the midſt of a very large correſpondence, has taken on himſelf the publication of this eſſential complement to that work. We have much pleaſure in announcing an undertaking which promiſes to be of ſo great utility to the ſcience.

ART.

ART. 60. *Synonymie des nomenclatures chimiques modernes, par* L. Brugnatelli; *traduites de l'Italien par* J. B. van Mons. Bruſſels.

This *Synonimie*, occupying a large ſheet, *in plano*, printed in a ſmall character, and on very fine paper, derives a conſiderable additional value from the improvements made in it by the tranſlator.

ART. 61. *Pharmacopée manuelle, par* J. B. van Mons, *docteur en médecine, de l'Inſtitut national de France; profeſſeur de phyſique expérimentale et de chimie à l'école centrale de la Dyle, &c.* Bruſſels.

We are here preſented with the firſt work of the kind which may be ſaid to be adapted to the preſent ſtate of chemiſtry. The poſition of the author, already alluded to, in the centre of an active communication with the moſt diſtinguiſhed chemiſts in France, of Germany, of the North, and of Italy, has enabled him to become acquainted with, and to appreciate the different diſcoveries that have been made, and to ſtate them in a clear and preciſe manner, unencumbered with thoſe multiplied diſcuſſions, which preceded the fixation of opinions in a ſcience altogether new.

Amateurs will likewiſe be glad to find in this manual the ſhorteſt and moſt eaſy proceſſes for obtaining the different reſults of modern chemiſtry; and the botaniſt will ſee with pleaſure the Linnéan nomenclature, ſubſtituted in the place of the common popular names.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We feel much gratified by the expreſſions of *Amicus*, and are happy to know that there are many who are equally ſatisfied with our efforts. But as we delight not in altercation, eſpecially with thoſe who, if they are not, ought to be our friends, we muſt decline taking his advice in one reſpect. We ſhall not reply to an angry attack made upon our review of a book, produced by *a Scottiſh Layman*. We ſee in that attack much hoſtility without a cauſe, and many aſſertions without foundation; but nothing that deſerves attention or reply. The deſire to injure is manifeſt; but if the writer ſhould proceed as he has begun, he will moſt injure thoſe, whoſe cauſe he profeſſes to eſpouſe.

We hope to make *Mr. Niſbett* amends for our long ſilence. It happens not unfrequently, that the deſire to pay particular attention, becomes eventually the cauſe of delay.

The *Rev. Sydney Smith* deſires us to ſtate, that in the Introduction to his Sermons, he intended not to object to the uſe of ſcriptural language; but to the trite repetition of the ſame paſſages. This was probably his deſign; but his expreſſions appeared to us incautious.

A *Cantab*

A *Cantab* may be aſſured, that when we cenſure what appears to us iniquitous and miſchievous, we fully expect the diſpleaſure of thoſe whoſe deſigns we expoſe. All this was long ago calculated; and, to our 16th volume, we prefixed one of our chief authorities* for it.

LITERARY INTELLIGENCE.

We are happy to announce to the public, that the ſuperb and beautiful work of "*Portraits from Hans Holbein*", is at length finally completed. It is ſufficiently known, that for ſo important an acceſſion to works of this deſcription, we are indebted to the liberality of his Majeſty, who has kindly accommodated *Mr. Chamberlain* with the uſe of the originals, in his poſſeſſion.

Mr. Chamberlain is proceeding with conſiderable expedition in his publication of the works of *Leonardo de Vinci*, under the ſame gracious patronage and protection.

In the courſe of March, *Mr. Maurice* will publiſh the Firſt Part of his *Modern Hiſtory of India*, commencing from the period at which his Ancient Hiſtory terminated. This Part continues it to the beginning of the eleventh century; but can only be had, we underſtand, by thoſe who ſubſcribe alſo for the ſecond Part, which is intended to appear early in the next winter.

Mr. Mant, of Oriel College, Oxford, intends publiſhing, early in the ſpring, a complete edition of the *Poems* of the late Laureat, *Mr. Warton*, with Notes, and Memoirs of the Life and Writings of the Author. This publication will alſo contain one of Mr. Warton's, now become extremely ſcarce, entitled *Inſcriptionum Romanarum Metricarum delectus*, with an inedited inaugural Oration, delivered by him as Cambden Profeſſor of Hiſtory.

Mr. Malcolm's Deſcription of London, will ſoon appear. It is on a plan entirely new; and the plates which accompany it are all deſigned and engraved by the author.

Mr. Boydell's work, deſcribing the various Breeds of the Cattle of the Iſland, patronized by his Majeſty, is in conſiderable forwardneſs. It will contain Two Hundred Plates, and is ſuperintended by Lord Somerville. The Paintings are by Mr. Ward, and other eminent artiſts; and the Deſcriptions of the Cattle, by Mr. Lawrence and Mr. Moorcroft.

* See the Motto, διὰ δυσφημίας καὶ εὐφημίας.